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THE

WESTERN WORLD

REVISITED.

BY THE

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AUTHOR OF "AMERICA AND THE AMERICAN CHURCH,"
"SCOTLAND AND THE SCOTTISH CHURCH," ETC.

OXFORD,

JOHN HENRY PARKER;

AND 377, STRAND, LONDON.

M DCCC LIV.

PRINTED BY MESSRS. PARKER, CORN-MARKET, OXFORD.

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PREFACE.

THE advantages of foreign travel are obvious and unquestionable. "When I travelled," says the wise son of Sirach, "I understood more than I can express." A man may continue a barbarian or a heretic to the end of his days, unless by intercourse with his fellow-men he is brought to admit the existence of a standard external to himself, by which manners and doctrines must be measured. By travelling we learn to separate merely local modes of thought from profound and general truths, and to distinguish the outward appearance of things from their inward substance.

For similar reasons it is desirable that nations should hold frequent intercourse with each other. This remark seems to apply with peculiar force to England and America, in which people of kindred origin and of the same tongue are seen under

widely different circumstances. There is, in fact, enough distinction between the two nations to render their intercourse mutually valuable. The Englishman in America learns to extend his social, political, and ecclesiastical ideas beyond the limits of his own circle, or the wider sphere of an Act of Parliament. The American in England, on the other hand, is obliged to contemplate the past, instead of looking chiefly at the future, and learns to connect himself with that antiquity which at home is but an abstraction.

The Anglican communion no longer exists in its former isolation, and a circumscribed Churchmanship is consequently out of date. Through such agencies as the Society for Propagating the Gospel, our Church has acquired the means of making itself felt wherever our language is spoken. Catholic-minded persons among us have been led to desire increased communion with brethren in the faith separated by intervening oceans. It has been perceived that, in the United States and the Colonies, the energies of the Church are exercised apart from the conventionalisms of the original Establishment. As exhibiting her intrinsic value, those countries are therefore justly reckoned among her strongest holds, as well as her most important battle-grounds. It becomes apparent that intercourse with them not only tends to exhibit in bold relief the common Apostolic foundation, but to infuse new life and vigour into the Church at home.

At a crisis like the present, our politicians can readily discern the advantages of friendship with America. Equally evident is it to a thoughtful Christian, that the Churches of the two nations should be closely allied in the warfare against error and corruption. Never was there a time when such an alliance was more imperatively demanded than it is at present. Not only are we vigorously attacked at all points by our ancient enemy, the Church of Rome, but we are at the same time threatened by the devastating progress of cold rationalism and secular indifference.

In promoting such an alliance there are, nevertheless, certain limits to our endeavours, which it is the part of wisdom to ascertain. It would, for instance, be ruin to either Church, if we were to succeed in forcing it into a close resemblance to the other in matters of mere administration, or to bring about an uncertain union, which political events might at any time dissolve. It would be dangerous to the American Church to be commonly regarded as too closely identified with the Church of England, or to be supposed to have placed herself too directly under the influence of a body in a great measure controlled by the secular authorities of Great Britain. So, on the other hand, it would be dangerous to the Church of England if the misfortunes of her American sister should come to be regarded as blessings, and if Englishmen should learn to undervalue either the

independence of the Clergy or the integrity of the Creeds.

The desire for increased intercourse has now been partially gratified, without inducing on either side of the ocean a forgetfulness of these necessary considerations. To the present Archbishop of Canterbury belongs the honour of having commenced a series of movements, which will long be remembered by those who "pray for the peace of Jerusalem." An invitation from his Grace led to the celebration in America of the third Jubilee of the Society for Propagating the Gospel, in 1851. A second invitation from the same high quarter occasioned the deputation of two American Bishops to England in 1852, who conveyed with them a request that the visit should be returned in the following year. The two prelates from the West were cordially welcomed to our shores, and, after honourably accomplishing their mission, returned home full of kindly feeling to our nation and our Church. They also conveyed to America a handsome piece of plate, in the form of an alms-dish, bearing the following concise but suggestive inscription:—

"Ecclesiæ Americanæ, dilectæ in Christo,
Oxonienses."

In compliance with the invitation from America, the Society resolved to send deputies to represent it at the meeting of the Episcopal Board of Mis-

sions during the session of the General Convention in New York. It might be wished that such a resolution could have emanated from the Convocations of Canterbury and York, so that the deputies might have formally represented the Church of England. It might also have been wished that one or more of the English Diocesan Bishops could have headed such a deputation. Perhaps, however, the Church of England was not sufficiently prepared for such a step, and it may have been safer to attempt but a little in the first instance, lest, through mismanagement, the Church should find herself committed to some perilous course from which it might be difficult to recede.

After it had been resolved that a deputation should be sent, it was found that few of those who were eligible as deputies were ready to undertake the inconveniences of a visit to America. Yet the indomitable perseverance of the Secretary finally prevailed, and after an extensive correspondence, four persons were at length selected. Instructions were delivered to them in the form given below, and without any public solemnities they were quietly dismissed.

For the matter contained in the following pages, the author is alone responsible. With the dissolution of the Joint Committee for Conference, his official duties terminated, and from that time he regarded passing events solely with the eye of a traveller. He has not gone out of his way to

abuse Popery or democracy, or to bestow laudation upon his friends, but has endeavoured to give a plain account of the persons and things, the sayings and the doings, which presented themselves to his notice during a tour of about ten thousand miles[a].

The following was delivered to the Deputation in the name of the Archbishop of Canterbury, as President of the Society:—

"Commission and Instructions delivered by the Society for the Propagation of the Gospel in Foreign Parts to

The Right Rev. George Trevor SPENCER, D.D., late Lord Bishop of Madras, a Vice-President of the Society;

The Venerable John SINCLAIR, M.A., Archdeacon of Middlesex, a Vice-President of the Society;

The Rev. Ernest HAWKINS, B.D., Prebendary of St. Paul's, the Secretary of the Society; and

The Rev. Henry CASWALL, M.A., Vicar of Figheldean, one of the Proctors in Convocation for the Diocese of Salisbury.

Right Rev. Father in God and Rev. Brethren,—

The Society for the Propagation of the Gos-

[a] For much necessary information as to the ecclesiastical body visited by the Deputation, the reader is referred to "America and the American Church," second edition, published by Mozleys, 6, Paternoster Row.

pel, in accordance with a resolution adopted at a meeting of Bishops held in the city of New York on the 29th of April, 1852, and fully sensible of the honour of the invitation therein contained, has appointed you to be its representatives at the triennial meeting of the Board of Missions, to be held in New York during the session of the General Convention in October next.

The principal objects which the Society has in view in sending you on this honourable mission, are the following:—

I. To shew its appreciation of the readiness and alacrity with which the Bishops of the American Church who were assembled on the occasion referred to, sent a Deputation of Bishops and Clergy to take part in the concluding services of the Society's Jubilee year.

II. To strengthen and improve, so far as your influence, as a delegation from the Society, may extend, the intimate relations which already happily exist between the Mother and Daughter Churches, and which are the proper fruit of their essential spiritual unity.

III. To receive and communicate information and suggestions on the best mode of conducting missionary operations.

By keeping constantly in view these great purposes of your mission, you may, under the blessing of God, become the honoured instruments of promoting a closer union in feeling and action between

members of Christ's body who are parted from each other by distance and national separation, and of quickening the love and zeal of the Church both in America and England. Looking confidently to such a result, the Society commends you to God's good Providence, with a fervent prayer that He will keep you in safety, and prosper the work on which you are sent."

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FROM LIVERPOOL TO HARTFORD.

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The Deputation appointed to confer with the Board of Missions of the American Church, consisted, as the reader is already informed, of Bishop Spencer, Archdeacon Sinclair, the Rev. E. Hawkins, and myself. The Archdeacon and Mr. Hawkins sailed for New York on the 13th of August, and arrived on the 23rd, after which they proceeded to Canada, and thence, returning to the United States, went as far south as Washington, preaching in various places, and strengthening the cordial feeling which exists between the two branches of the Reformed Church. Bishop Spencer sailed for

Boston on the 20th of August, enjoyed a pleasant voyage, reached his destination by the end of the month, and, after attending a missionary meeting, on the 1st of September, proceeded northward to Canada, where he was deeply impressed by the value and importance of that noble colony. Returning by way of Montreal, he arrived at New York in time to preach the sermon at the opening of the Diocesan Convention, on Wednesday, the 28th of September.

Last of all, I took my departure from Liverpool with a portion of my family, on Saturday, the 3rd of September, in the good steamer Niagara, commanded by Captain Leitch.

A voyage to America at the present day is unquestionably a very different affair from an excursion in the same direction in the days of Columbus. The last quarter of a century has introduced improvements in navigation more important perhaps in their effects upon the intercourse of nations than all others since the days of the Argonauts. Yet the Atlantic remains unchanged, and is the same turbulent ocean as in the time of our forefathers. A single plank still separates the voyager from destruction, and although the tediousness of the way is materially diminished by the active power of steam, the tempests and waves have sometimes found a new ally, in their warfare against the bold ship, in the raging flames to which she owes the power of progression. Hence, a trip from Liverpool to Boston or New York is, even now, in some

measure, an adventurous undertaking, and many years may be expected to elapse before it can be generally regarded as merely an excursion of pleasure.

The ship in which we sailed was one of the finest of her class. I found her length to be 270 feet, her depth 26, and her breadth 40, inclusive of the paddle-boxes. Her burden was 1,800 tons, and her engines were of 640 horse-power. She was built in the Clyde in 1848, and was now making her thirty-fifth voyage.

Just as a watch is contrived to run a certain number of hours before being again wound up, so this vessel was calculated to keep her wheels in motion during two weeks, or more, without a fresh supply of the primal cause of motion. In her deep recesses 800 tons of coal were stowed away at the time of her departure from Liverpool; but this quantity steadily diminished at the rate of nearly sixty tons in every day. The cinders and ashes produced by the combustion are of course always cast into the sea, and a bank is therefore gradually forming at the bottom of the Atlantic in the line marked out by the Admiralty for the packets conveying the royal mail. The dark-faced men, half-sailors and half-stokers, who make this deposit, jocosely declare, as they heave the ashes overboard, that they are laying the foundations of a railway, which hereafter is to unite the two hemispheres, and supersede steam-ships altogether.

The coal may be considered, as I have remarked,

the main-spring of the great machine. The link which connects it with the engine is the tremendous burning fiery furnace, which may be discerned at a great depth by looking through an iron grating about the centre of the deck. In front of that furnace you may contemplate, by the lurid glare of the flames, the beings who spend their days and nights in keeping up the intensity of the propelling heat. Sometimes one of them ascends by long iron ladders, placed transversely as in a mine, and you see his face, begrimed with soot and perspiration, as he inhales a few mouthfuls of fresh air.

Near the furnace is the engine-room, an apartment well deserving a visit. A gallery runs round it, from which you may enjoy a good view of the compact and vigorous organization by which the power of the steam is conveyed to the paddle-wheels. Enormous masses of iron and brass rise and descend almost as regularly as the beats of a pendulum. If you notice the cranks by which the shaft is turned, you will observe that they revolve about fourteen times in every minute. As the paddle-wheels are thirty-two feet in diameter, every revolution of the shaft propels the paddles through a space of thirty-two yards. Hence it appears that, in the course of one hour, while the vessel travels perhaps eleven miles, the wheels themselves go through a space exceeding fifteen. Two hundred and fifty thousand revolutions suffice for a passage across the Atlantic.

Besides her coal, the vessel carried about 500 tons of merchandise, principally silks and other light but

valuable goods. In the present instance she also conveyed 257 persons, viz., 100 employed as officers, engineers, sailors, stokers, and stewards, and 157 passengers. About 25 seamen were engaged in managing the sails upon the three masts, and about an equal number of persons were assigned respectively to the departments of the engineer and of the steward.

Excellent provision was made for the safety of the vessel and its numerous inmates. The strength of the timbers was prodigious, and we were consequently free from that unpleasant creaking and groaning which in many ships fill the unpractised landsman with terror. The portions of the vessel nearest to the furnace were composed of sheet iron. The state rooms were lighted by lamps inserted in glass cases from without, and at midnight these lights were extinguished. The vessel carried six boats, and a number of life-buoys were kept on deck in a situation accessible to all.

Comfort was also considered, as well as safety. There was a spacious saloon on deck, in which the meals were served up at certain fixed hours. Below were two cabins, for ladies and gentlemen respectively, and about 70 sleeping apartments, thoroughly ventilated, and containing two berths each. There was also a tolerable collection of amusing and edifying books.

Among our passengers, were the Rev. Dr. Butler, of Washington (a minister of the Church, and chaplain to the Senate of the United States), the Rev.

Dr. Vinton, Rector of St. Paul's Church, Boston, and a Quaker deputation of three or four respectable persons sent out by the English "friends," to fraternise with their Transatlantic brethren, and to raise the standard of public opinion on the subject of slavery. The services on the two Sundays were those of the Church, and were conducted by Dr. Vinton and myself. The congregation exceeded 100 persons on both occasions; and men of different nations and creeds appeared heartily to engage in common prayer. The worthy Quakers and an American Universalist preacher had no opportunity of making themselves heard, as churchmanship is the exclusive "establishment" of this line of steamers.

Judging from appearances, there is a change for the better in the religion of those who are met with on the great waters. A quarter of a century ago, when I first crossed the Atlantic, the infidel party was usually influential, and sometimes troublesome. But now irreligion hides its head, and good order, with religious services, is the rule, and not, as formerly, the exception.

Much may be learned by conversation on such a voyage, and our 157 passengers might have almost furnished an encyclopædia. One, for example, had lately been employed on a royal commission respecting the boundary between Turkey and Persia. This gentleman related the discovery of the ancient Ur of the Chaldees, and the disinterment of the long-hidden tomb of the prophet Daniel at Susa. Another

was a venerable Chief Justice of one of the New England States, who had been forming acquaintances among the English Judges, and had received distinguished attention in the "old country." Another was a Colonial Judge, full of shrewdness, well versed in the affairs of life, and especially distinguished, as the author of "Sam Slick," by his humorous sketches of Yankee character. Another was well acquainted with California, and, among various wonders, related how an extensive banking-house was lately erected in San Francisco, solely by the hands of Chinese workmen, the stones having been quarried in China, and cut in the proper shape before leaving the "celestial empire." Another was an enterprising Yankee, who built a good ship in the State of Maine, took her to Cuba with a freight consisting of the produce of New England, sold his cargo to advantage, and then conveyed a new cargo to Gloucester. He had sold both ship and cargo at a great profit, and now designed to return home and build a new ship, with the prospect of a second prosperous adventure.

Various discussions assisted in relieving the monotony of the voyage. A Quaker held a controversy with a southern slave-holder respecting the unlawfulness of involuntary servitude, and was told in reply that the southerners hold the negro in possession, and intend to keep him. A Massachusetts clergyman advocated the purely secular school system of his State, and contended that, as the division of labour indicates progress in civilization, so the

religious and secular education of young persons should be committed to different classes of teachers. The Universalist preacher argued in favour of the laws recently enacted in Maine and Massachusetts, by which the sale of wine, beer, spirits, and all that can possibly intoxicate, is prohibited under severe penalties. An Englishman called this a pretty sample of Yankee liberty, and declared that, even in Russia and Austria, such an invasion of the rights of man could not be tolerated.

On the morning of the 14th, Nova Scotia lay on our right in full view, at the distance of five or six miles. The day being perfectly clear, and the sea smooth, the prospect of the coast was as complete as that which we had enjoyed on the 4th, while off the southern coast of Ireland. Village after village came in sight successively, each with its white painted wooden church; and about eight o'clock we entered the magnificent harbour of Halifax. Before arriving at the town we passed a Roman Catholic church with two towers, situated upon a commanding eminence on the left. At a short distance further, a very neat English church occupied an equally conspicuous position. The buildings of Halifax were seen rising on the side of a hill, and protected by a fort upon the summit. The spires and towers of at least a dozen places of worship indicated, at first sight, a thriving state of religion. But on enquiry, it appeared that, with 25,000 inhabitants, Halifax supports only three Anglican churches, and that a majority of the people are

attached to the conflicting denominations of the Romanists, the Presbyterians, the Baptists, the Methodists, the Universalists, and many others. In Halifax, the traveller to the westward will begin to realize a truth which subsequent acquaintance with America will deeply impress upon his mind, namely, that in the western world religion is made to appear too often as a source of contention rather than as a bond of union and peace.

Having landed at the wharf, we entered the town, and after ascending some steep streets found ourselves in front of the fort. American and English passengers were permitted indiscriminately to enter the gates, and to see the progress of the unfinished works. The walls are extremely solid, being constructed of the hard granite of the country. We were, however, informed that the winter's frost often split asunder huge blocks of this material, and that considerable detriment had been thus sustained. Ascending the ramparts, we enjoyed a panoramic view of the town, the harbour, and the surrounding country. The admiral's ship and the government steamer Medea lay at anchor on the left, steam ferry-boats were crossing and recrossing between Halifax and Dartmouth, a number of masts and yards fringed the water's edge, and our own steamer, with her tall red funnel, occupied a conspicuous position among the smaller vessels. The wires of the electric telegraph passed over the hill to the northward, and were at that moment engaged in conveying to Boston the news of our arrival.

After supplying ourselves with some fresh garden fruit, we were summoned on board our steamer, and at half-past 12 p.m. proceeded on our voyage. The atmosphere was clear and warm, the sea was smooth, and during the rest of the day and the following night the ship was almost as steady as a house, though proceeding at the rate of at least 12 miles an hour.

The 15th was, however, a rough and unpleasant day, and proved a severe trial to many of the passengers, especially to those who had come on board at Halifax. In the evening the sea was again smooth, and after sunset we were gratified by seeing before us the revolving light which marks the entrance to Boston harbour. On our right were also seen the smaller lights of Cape Ann and Salem. A large number of our passengers now assembled at the stern, in the bright American moonlight, and sung a variety of glees and amusing songs.

At about half-past 10 at night the vessel had arrived at her wharf, and some of the passengers landed. The rest of us slept in our cabins, and in the morning dispersed to various hotels, after passing the luggage through the Custom House. My own party entered a coach, and crossed from East Boston to the city by a kind of floating bridge. We proceeded at once to the Marlborough House, a hotel especially favoured by the lovers of quiet, though standing in a street as noisy as Cheapside. After an excellent breakfast, I proceeded, in the first place, to call upon the Bishop of the diocese,

the Right Rev. Dr. Eastburn. The Bishop was not at home, being absent at the trial of Bishop Doane. News had however just arrived by the telegraph to the effect that Bishop Doane's case had been finally disposed of in a manner satisfactory to the friends of that able prelate.

A walk through the city was next undertaken by my party, and supplied us with much amusement. The streets were thronged with omnibuses and other vehicles, and sometimes a stoppage took place which lasted for several minutes. The appearance of the houses was generally English in its character, though less sombre than in London, on account of the comparative freedom from coal smoke, and the abundance of paint. The wires of electric telegraphs ran over the city, like cobwebs, in every direction. The place seemed to be admirably supplied with water; and in a pretty little park, called the Common, we saw a fountain casting up floods of the liquid element to the height of 50 or 60 feet. Passing a livery stable, we saw an ostler cleaning his horses by a jet like that of a fire-engine, and in several parts of the town a similar appliance was used for the purpose of washing the pavements.

Our own hotel was established on purely temperance principles, and the engraving of a gushing fountain of water decorated the bills of fare. Breakfast, dinner, tea, and supper were supplied at the *table d'hôte* at the hours of half-past seven, half-past two, half-past six, and nine. About a hundred respectable looking persons sat down to

table every day, and were attended by perhaps 20 waiters habited in white cotton. The landlord began every meal by causing grace to be said by some "minister of the gospel." Then at a given signal every cover was simultaneously removed, and the guests were speedily supplied according to their respective wishes. Every person had a large goblet of pure water, with plenty of the clearest ice. Ice cream by the bushel was served out at the dessert, together with peaches, apples, melons, and other fruits in season.

At 7 a.m. and 9½ p.m. many of the inmates of the establishment assembled for what was denominated family worship. This was conducted by the landlord, unless some "minister of the gospel" happened to be present, which was usually the case. A chapter was always read, and a hymn sung, to the music of a piano. The person who offered the prayer knelt, but the other persons present, according to the prevalent fashion among American dissenters, kept their seats during the prayer as well as during the singing. A strange custom this among people who profess to be guided by the Bible, and nothing but the Bible! I must admit however, that with all its puritanism and tectotalism, this hotel has many advantages, being clean and orderly, having well-behaved servants, and lastly, though not least, being reasonable in regard to charges. For three and a half days, the bill for four persons amounted to 20 dollars, or about four guineas.

The American omnibuses are generally more light

and elegant than those of London, and the proprietors seem to take a pride in having them elaborately painted and decorated. There is no conductor, and payments are made to the coachman through an aperture in the roof. When a passenger wishes to stop, instead of striking the conductor with an umbrella, as in London, a strap is pulled which communicates with the driver, and the vehicle is stopped at once. The fare is usually 5 cents, or $2\frac{1}{2}$d.

On the afternoon succeeding our arrival we hired a carriage, and desired the driver to shew us all that could be seen in two hours. The man seemed proud of his city, and took pains to exhibit it to advantage. In the first instance he drove through many crooked streets until he arrived at one of the long bridges, over which he took us, and, ascending a hill, deposited us at the entrance of the square enclosure which surrounds the celebrated monument at Bunker-hill. The monument is of granite, in the shape of an Egyptian obelisk, and 220 feet in height. After a toilsome ascent by winding steps we attained the summit, where the panorama rewarded us for our pains.

Boston occupies a peninsula shaped like a pear, the neck being at the south-west. It is nearly surrounded by several arms of the sea, which are crossed in every direction by long wooden bridges, some of which are occupied by railways, and others by ordinary roads. The centre of the city is much more elevated than the other portions, and is crowned

by the State House, a lofty edifice surmounted by a dome and cupola. Charlestown, the Navy-yard, and the monument at Bunker-hill, are on the mainland to the north-east of the city. The population of Boston is about 160,000, which is nearly equal to that of Edinburgh.

Looking eastwards, from the top of the monument, we saw the Navy-yard, with ships of war lying at anchor. Beyond this was an arm of the sea, perhaps half a mile wide; and again beyond this was East Boston, where we could discern the red funnel of the good steamer which had brought us from Liverpool. Still further in the same direction was the bay, studded with numerous islands and light-houses, and afar off was the wide Atlantic, with a clear and well-defined horizon. To the southward, beyond the arm of the sea known as Charles River, was Boston itself, with its numerous steeples, its shipping, its railway depôts, and the cupola of the State House towering over all. I counted ten of the connecting bridges; and, turning westward, saw, near at hand, the State Prison at Charlestown, and in the distance a rich country, covered with thriving towns and villages decorated with numerous white steeples. Northward was another arm of the sea, crossed by more long bridges, with green hills, villages, and plenty of white steeples in the distance.

From the monument we were taken back to Boston, and stopped for a few minutes at a handsome railway terminus, lately completed, and built entirely of granite. We examined a train which was pre-

paring for its departure. The railway was constructed on the narrow gauge, and the engine appeared small in comparison with those used in England. Every carriage was about 60 feet in length, and was supported only at the ends, each of which rested on the centre of a four-wheeled truck. The carriages were entered by doors, one at each end, so that there was a continuous passage through the whole train of six great carriages. On either side of this central passage were arranged the seats, like open pews on both sides of the aisle of a church. Every seat would accommodate two persons, and was almost as comfortable as the first-class seats in England, being well padded and covered with red plush. I was told that the nature of the soil would not allow of the employment of heavy locomotives like those of England, and that, by augmenting or diminishing the number of engines employed in drawing the train, the required amount of speed and power could at all times be obtained.

From this railway station we proceeded to the gaol, an elegant and airy-looking structure, suggesting very comfortable ideas as to the position of the inmates. Thence we went to the park, or common, around which carriages were driving, as in Hyde-park. The fountain was sending up its roaring jet, and at the close of a sultry day many persons were enjoying the coolness which the abundant waters produced.

The following day we visited the State House, and entered the spacious hall in which the Legislature

of Massachusetts assembles for business. Over the Speaker's chair was an effigy of the American eagle, with the words "God save the Commonwealth of Massachusetts." Every member's seat was supplied with two drawers for papers; and the palmetto fans which were lying about indicated that warm work had been done during the recent session. We ascended to the summit of the cupola, but found it considerably lower than that of the Bunker-Hill monument, although we enjoyed another interesting survey of the city and the neighbourhood. Behind the State House we saw the elevated reservoir from which Boston is supplied with water, and which is itself supplied from a source 25 miles distant.

Afterwards, I did myself the honour of calling on Bishop Southgate, now the highly-esteemed Rector of the Church of the Advent. Bishop Southgate was formerly a congregational dissenter, but became a Churchman during his theological studies, received holy orders from the late Bishop Griswold, and was sent out as missionary to Turkey. After some years he returned to America, was consecrated as a missionary bishop, and was stationed at Constantinople. His views on Church matters had, however, become what is termed "high," and he consequently lost the support of many of the friends of foreign missions in the American Church. He was finally under the necessity of retiring from his post, and, after several removes, was elected Rector of the Church of the Advent, in the room of the lamented Crosswell. I

found the Bishop at home, and had the pleasure of a short conversation with him.

Boston, as is well known, was formerly almost exclusively a Puritan town. But about the middle of the last century Puritanism began to degenerate into Unitarianism, and for a long course of years the latter has been the fashionable religion of the place. The principles of our own Church have, however, very happily gained considerable ground, and Boston, with its suburbs, now contains not less than eleven Episcopal places of worship, in several of which there are daily morning and evening services. The congregation denominated the "Church of the Advent" has been collected within the last few years, and many converts from the Unitarians have been baptized by Bishop Southgate and his predecessor, in the name of the Holy Trinity.

In the afternoon I called on the Rector of the mission church of St. Stephen. This church was recently founded and endowed by Mr. Appleton, a merchant of Boston. Daily morning and evening service is regularly celebrated, and in St. Stephen's House adjoining, food and lodging are provided for all poor persons and strangers who make application. The congregation is composed, in a great measure, of hard-working persons. I attended Divine service at five o'clock p.m. on Saturday, when public thanks were returned, according to the American Prayer-Book, for the preservation of myself and my companions during our passage over the Atlantic. The Rector was enthusiastic in his rejoicings on account

of the arrival of the Deputation, from which he anticipated important results. He also assured me that, on the preceding day his heart had overflowed with gratitude when the telegraph brought the news of the termination of the proceedings against Bishop Doane. Though it was a Friday, he put his organ in requisition and sung the *Te Deum* with all his might, together with his congregation, as an expression of gratitude to the Head of the Church, from whom all just counsels proceed.

On the following day I proceeded about 10 o'clock to Trinity Church, which may almost be considered the cathedral of the diocese, as the Bishop of Massachusetts is the Rector of this congregation. The building is large and massive, and is constructed of the hard grey granite of the country. Within, it is somewhat low and heavy, being without a clerestory or columns, and, in fact, little more than a square apartment, with galleries, three aisles, comfortable close pews, a fine organ, an altar occupying a small recess called the chancel, and railed off, with a reading desk on the right and a high pulpit on the left.

Soon after 10 the Bishop entered in his lawn sleeves, and took his place at the north side of the altar, while a young clergyman who assisted him was stationed at the south. Morning prayer was read by the Rev. Dr. Smith, of Kenyon College, in Ohio, and the sermon was preached by the Bishop. The music was artistic, but the congregation appeared to take little part in the singing, and their responses were uttered in scarcely audible whispers.

They consisted of about 300 persons, who were thinly scattered throughout the spacious church. The paucity of worshippers was explained by the wetness of the day, and the absence of numerous families at watering-places. After the service I proceeded to the vestry, and introduced myself to the Bishop, who gave me a courteous invitation, which I was reluctantly compelled to decline.

In the afternoon I preached for Bishop Southgate, in the Church of the Advent. The present building is only temporary, and was lately purchased from a dissenting body. It has, however, been fitted up as well as circumstances would permit. The altar is of stone, and over it, against the wall, is placed a plain gilded cross about five feet in height. On the right of the altar are stalls for the officiating clergy, and behind them an organ and places for the choristers. On the left of the altar the prayers are said, and the lessons are read from an eagle in front. The pulpit is a plain low desk on the right.

After service I met with an officer of the United States navy, formerly my pupil, and now engaged in the dockyard at Charlestown. This gentleman informed me that the chaplain of the yard was a Churchman of the same stamp with Bishop Southgate, and that a large proportion of the persons employed there by the government were attached to the Church.

Returning to our hotel, we passed the site of an enormous Mormon temple. Mormonism having died out in Boston, the place is now employed as a kind of theatre, for euphony denominated an *Athenæum*,

since the *name* of a theatre is still a stumbling-block with many of the descendants of the Puritans.

On Monday morning, September 19, we took our places in the express train for Hartford, in Connecticut, and punctually at eight o'clock a.m. we left Boston. We had received metallic cheques for all our articles of luggage, a corresponding number being attached to every trunk, bag, and package. There was no distinction of first, second, or third class, and the fare to Hartford—124 miles—was about 15s. sterling for each passenger. The journey was performed in four hours, at the rate of 31 miles per hour, including stoppages.

I have before observed that the carriages are so connected that a person can walk through the train from end to end. This materially facilitates the taking of tickets, which are received by the collector while the train is at full speed. There is also a leather line which runs along the whole length, and affords a communication between the two extremities, so that the engineer can be signalised in a moment in case of danger. The motion of the carriages is easy, since their great length renders them elastic, while they are steadied by their peculiar mode of connexion with the four-wheeled trucks at their extremities. We reached the termination of our journey with much less fatigue than we had experienced in performing the same distance on the Great Western. In several respects, however, we saw that *safety* had not been provided for as carefully as in England. The fences of the line were very imperfect, and in

many places did not seem to exist. There was nothing to prevent cattle from getting in the way, and I was assured that quite recently a locomotive had destroyed eight cows at once. All the roads crossed the line on a level, and sometimes we whirled through the main street of a village, without any apparent protection beyond that afforded by a bell attached to the locomotive, and rung by the engineer. This line was double, and the telegraph wires ran parallel with it, as in England.

Part of our way was through aboriginal forests, in which the immense variety of timber, and the autumnal tints just appearing on the leaves, presented a succession of pleasing prospects. Small bushes, bearing whortleberries, were growing profusely among the rocks, together with a variety of flowering weeds, which in England would be found in green-houses and conservatories. Wild vines clustered among the trees, and hung in graceful festoons. A considerable part of the way was through cultivated tracts of country: and we saw fields of Indian corn, with orange-coloured pumpkins intermixed, patches of potatoes blighted like those which we had seen in our journey through England, and orchards of apple and standard peach-trees, the fallen fruit lying thickly on the ground, partly to decay, and partly to be devoured by swine. There were also lakes several miles in extent, covered with islands, and suggesting thoughts of fairy land, though almost unnoticed by the present busy race of Americans, and even destitute of names.

The villages were all similar, displaying a number of very white churches and meeting-houses, with very tall wooden spires and very green Venetian shutters. The dwelling-houses were also white, with the never-failing Venetian, and not unfrequently exhibited architectural taste, though generally they had something of the appearance of dolls' houses in a toy-shop. They were shaded with trees so abundantly that they often appeared to be standing in a wood; a great comfort, doubtless, in a hot summer. There was an utter absence of poor cottages, and the idea of general competence was powerfully impressed on the mind of the spectator.

Then there were water-mills, and streams, abounding, we were told, in trout. There were also lofty mountains visible in the north; and the latter part of our journey was along the bank of the Connecticut river, amidst green pastures and rich alluvial fields. We crossed the stream upon a railway bridge, and soon after mid-day were received by our expecting friends in the city of Hartford.

CHAPTER II.

HARTFORD AND NEWHAVEN.

Situation of Hartford.—Value of land in the neighbourhood.—Wages of labourers.—Family affection of the Irish.—Their Cathedral.—Agriculture.—Tobacco.—Fruit.—Cattle.—Education in Connecticut.—Paupers and their maintenance.—The Church in Hartford.—Trinity College.—Asylum for the Deaf and Dumb.—"Spiritual Manifestations."—Asylum for the Insane.—Railway Carriage Manufactory.—Yale College and Newhaven—Growth of the Church in Newhaven.—Clock Manufactory.—Manufactory of India-rubber Shoes.—Journey to New York.

HARTFORD, the capital of Connecticut, contained in 1853 a population of about 20,000, having nearly doubled its population in the preceding ten years. The streets are built at right angles, and are generally shaded with trees. The appearance of the private dwelling-houses denotes general comfort and competence. The station at which we stopped was a substantial edifice of stone, and a number of carriages were awaiting the arrival of the train. Our friend

Judge Huntington conducted us to his residence in the country, at a distance of three miles from the station. On our way we admired the beauty of the landscape, the distant mountains in the north, and many substantial evidences in thriving industry and increasing prosperity. The Judge was kind enough to furnish me with many particulars which served to shew the real state of things in this vicinity.

Within the distance of six miles from Hartford, the value of land varies from $50 (10*l.* 6*s.*) to $150, or 31*l.* per acre, including the necessary farm buildings. The farms are cultivated by their proprietors, tenants being almost unknown. The wages of the labourers vary from two dollars and a half to three dollars per week (10*s.* 6*d.* to 12*s.* 5*d.*) besides a good supply of victuals, including abundance of meat. English labourers are in great demand, though the Roman Catholic Irish are the usual recipients of this comfortable maintenance. These persons are generally quiet and well-behaved, and retain a strong affection for their relatives in the "old country." The quantity of money remitted by them annually to Ireland from the whole United States is estimated at five millions of dollars, or more than a million sterling. The first efforts of the Irish labourer are often directed to the acquisition of a sufficient sum to bring to America a brother or a sister. When the relative arrives, a joint effort is made to bring over a parent, or some other near connexion; and thus, in the course of a few years, whole families are transported across the Atlantic. At Hartford, and

in its vicinity, the Irish seem to adhere, on the whole, to the Romish Church. They have built, by their united contributions, a handsome cathedral of stone, which cost $40,000, or 8,250*l.*, and which is decorated with painted windows and other expensive ornaments. The title of the edifice is vested in the Roman Catholic Archbishop of the province.

The agriculture of Connecticut has greatly improved of late years. Draining and sub-soil ploughing are extensively practised, and bone-dust, superphosphate, guano, and poudrette, are employed among the artificial manures. A proper alternation of crops is now a great object with the agriculturist, and the properties of the soil are studied by the light of chemical science.

I saw a quantity of tobacco hanging up to cure in the Judge's barn, and was informed that this article is now produced in Connecticut to a greater extent than formerly. Its quality is superior to that of the tobacco grown in Virginia, and it fetches a high price in Germany, where it is employed for the *outer* wrapping of cigars, while the material from Virginia is placed within.

In this neighbourhood, 80 bushels of Indian corn to the acre, or 35 of wheat, are considered a good crop. Wheat is usually sown in the spring, to avoid the effect of the alternate frosts and thaws in winter. Tobacco is less exhausting than some other crops, and is sometimes planted in the same ground three or four years in succession, without material detriment. The stalks of this vegetable form a rich

manure, and are used as a top-dressing. Oats and barley are also raised; but the latter only in small quantities.

The fruit is very fine, especially the peaches, apples, pears, and melons. In 1853, however, the apples were generally destroyed by the sudden ravages of the palmer-worm.

Cattle of all kinds are housed during the long winter, which extends to five months. Sheep are kept mainly on account of their fleece, and are only eaten under the name of *lamb*.

Agricultural shows and prizes have produced a wholesome emulation among the cultivators of the soil. A person, living seven miles from Hartford, shewed me a silver cup, worth twenty-five dollars, which he had obtained as a prize for the best-conducted farm.

Connecticut is, on the whole, well provided with common schools. Its early charter as a colony extended its boundaries westward from the Atlantic to the Pacific. After the American Revolution, Connecticut surrendered her claim to most of this enormous territory, in consideration of being put in possession of some extensive lands in Ohio, denominated the Western Reserve. These lands were afterwards sold, and the proceeds applied to a fund for the purposes of common education within the State. Children are now instructed, free of expense, in reading, writing, arithmetic, geography, and history. During four months of the summer, a female teacher is usually employed, and receives in compensation

her board and about 8*s*. 9*d*. per week in money. A male teacher is engaged during four months of winter at five dollars (or nearly a guinea) a week, besides his board. Under this system there is a constant change of teachers, and in most cases there are tolerably long vacations. The Bible is read as a school-book; but no definite system of religion is taught, in consequence of the divisions among the people.

Paupers are provided for at the public expense, but there are no regular poor-houses. Those who are not natives of the country are sustained by the State, and are taken under the charge of contractors, according to terms fixed by the authorities. Native paupers, usually few in number, are provided for by their respective townships, and sometimes two or three townships unite in making the requisite provision for them. These also are farmed out to contractors, like the State paupers. There is a workhouse at Hartford, to which persons are consigned as a punishment for 20 or 30 days, when convicted of drunkenness and petty delinquencies. Attached to this is an almshouse for distressed people belonging to the city.

The county of Hartford contains 28 townships, each of which has the power of taxing itself, by way of rate, for the support of paupers, and for the maintenance of roads and bridges. Taxes are but small, the State tax being only one per cent. on property. Connecticut has not adopted the law forbidding the sale of intoxicating liquors, but the Judge thought

that if, in this respect, Connecticut should follow the example of Maine, Massachusetts, and Rhode Island, the expense on account of paupers and criminals would be materially reduced.

The city of Hartford, with 20,000 inhabitants, contains 21 places of worship, the tall spires of which are certainly a great ornament to the place. Three of these belong to our Reformed Church, and two of that number, Christ Church and St. John's, are among the most capacious edifices in Hartford. On Sunday morning, September 25th, I estimated 400 persons in St. John's, and in the afternoon 600 at Christ Church; yet neither building was more than half filled. The congregations appeared to be composed wholly of those who would in England be denominated "ladies and gentlemen;" but I was informed that a very large proportion of them were artisans and their families; and that one person, a *teamster*, was among the most liberal contributors to Church purposes.

Christ Church is a substantial building of stone, and was erected about twenty years since, at a cost of $70,000, or 14,500*l.* During the present year the congregation has contributed $18,000, or nearly 3,711*l.*, in order to effect some improvements, and to discharge a debt on the church. The pews rent for $5,300, or 1,093*l.* per annum, varying in price from $100 down to $20. The Rector, Dr. Clark, receives a regular stipend of $2,500, or 500 guineas per annum. The communion alms average $700, or 144*l.* per annum, a fund which is applied wholly to the poor.

St. John's is also a handsome stone edifice. The Rector is the Rev. A. C. Coxe, a deservedly influential and rising divine, and the well-known author of "Christian Ballads" and other able works. The Church cost $30,000, or 6,187*l.*, and the Rector's stipend is $1,750, or 360*l.* In 1851 the congregation presented Mr. Coxe with 300 guineas to enable him to undertake an European tour.

Besides Christ Church and St. John's, there is a mission church, designed for the poor, under the care of the Rev. Mr. Fisher.

In Hartford also is Trinity College, one of the most valuable institutions of the American Church. Its endowments and other property now amount to $153,000, or about 32,000*l.*, most of which sum has been raised by the voluntary contributions of Churchmen. The president, the Rev. Mr. Goodwin, receives $1,800 (371*l.*) per annum, and the professors about $1,000 each. The collegiate edifice is rather gloomy in appearance, but from the summit of the tower there is an excellent view of Hartford and the surrounding country. In the library is preserved the original mitre worn by Dr. Seabury, the first American Bishop. Upon the case which contains it I read the inscription

"Novi orbis Apostoli sit nomen perenne."

Here also is preserved the chair in which Bishop Berkeley is said to have written his "Minute Philosopher," while residing in America.

The number of students in Trinity College, in 1853, was about 100, of whom 19 were preparing

for holy orders. The two Bishops of Connecticut—Dr. Brownell, the Presiding Bishop of the Church, and his assistant, Dr. Williams—both reside in Hartford. There is an endowment for the support of the Bishop, which produces $3,000 (600 guineas) per annum. Bishop Williams has heretofore been maintained as President of the college, but will hereafter share the episcopal fund with Bishop Brownell, whose private means are, happily, ample. While in Hartford, we had the pleasure of meeting Bishop Burgess, of Maine, and Bishop Upfold, of Indiana. We also experienced the kind hospitality of the Rev. Dr. Coit, the Professor of Church History, and the able castigator of puritanical error.

The public institutions of Hartford reflect much credit on the inhabitants. We visited the Asylum for the Deaf and Dumb, a valuable establishment, now in its thirty-seventh year, and under the care of a principal and eleven assistants, besides a steward and two matrons. The number of pupils in the last year was 200, of whom 182 were maintained at the expense of various New England States, 15 were paying scholars, and 3 were supported by the Asylum. We attended the Chapel, where prayers were offered and an exhortation was delivered by means of the language of signs. I was presented with the following piece of original composition, the work of one of the pupils:

"During the last few years great interest and excitement has been produced in various parts of this country by what is called spiritual rappings. Some

persons pretend that they are the mediums through whom the inhabitants of the spirit-world communicate with those of this world. The manner in which the communications are generally made is as follows: a circle is formed around a table; raps are heard, which are said by the medium to be made by departed spirits; the spirits are asked if they are willing to make communications; and an affirmative response being indicated by a rap, the alphabet is called for, and the medium moving over the letters, stops when a rap is heard, and writes down the letters stopped at, and in this tedious manner sentences are spelled out.

"I have attended two sittings, and will relate my experience in spiritual manifestations. About a year ago Leroy Sunderland visited the city in which I resided, with his adopted daughter, who was a medium, delivered several lectures, and then returned to Boston, while his adopted daughter remained and gave several sittings, one of which I attended at the house of a friend. We sat around a mahogany table close together, placing one hand on the table, and after waiting in solemn silence for some time, faint raps were heard. I could not hear them, but I could feel them, and while each of the circle was conversing by turns with the spirit of some departed friend, I occupied myself in watching the medium. She was a comely young woman with long curls of a dark brown colour, and wore a good deal of jewellery, which made me think the business of a medium must pay. I also noticed she frequently glanced

under the table in the direction of her toes. When my turn came I called for the spirit of a dead sister, who rapped out a communication to me saying she was very sorry I was deaf, but she could converse with me in spirit, and that she was very happy. I thought to myself that the medium had made up all that herself, so to try her I asked the spirit how old she was when she died, and what her name was, and of course as the medium could not guess, no more raps were heard from the spirit of my departed sister. I then called for the spirit of Mr. Gallaudet, who had recently died, but it was either not at hand or refused to hold any communications with me. I was surprised to see that none of the sitters tried to find out whether the raps were made by spirits or by the medium herself; for it was very apparent that they were made by the latter, as none of the questions were answered but those which she could easily guess at. When the sitting closed, the medium arose, and taking out her portmonie, charged us fifty cents apiece for the pleasure of hearing a few faint raps. I felt I had been taken in and humbugged."

The Asylum for the Insane is nominally under the presidency of Bishop Brownell, though Congregational influence predominates in its management. I was requested, however, to officiate one afternoon in the Chapel, where about 150 lunatics attended, and conducted themselves with considerable propriety. Dr. Butler, the physician and superintendant, appeared to be well acquainted with institu-

tions of the same nature in England, and instanced particularly the county lunatic asylum at Devizes as an establishment resembling this.

The whole number of patients admitted in the course of a year was 271. One hundred and fourteen had been discharged, of whom 59 had recovered, 26 had improved, 14 had *not* improved, 15 had died; and 157 remained. Among the causes of insanity only *one* was referred to pecuniary embarrassments. Above one third of the male lunatics had been engaged in agriculture, while only *five* were returned as having been concerned in commerce.

Among the manufactories of Hartford are those of locomotives and boilers, Colt's revolving guns and pistols,and railroad carriages. I visited the last-named establishment with Mr. Gray, an intelligent Churchman and one of the proprietors. This establishment constantly employs 250 workmen, and produces 60 passenger carriages per annum, and upwards of 360 cars for the conveyance of baggage, freight, and cattle. Most of the workmen are Americans, of temperate habits, receiving from two and a-half to three dollars per day (10*s.* 4*d.* to 12*s.* 5*d.*) The various operations were proceeding with no small activity and despatch. Here were machines for cutting, boring, planing, and drilling. In examining the construction of the four-wheeled trucks which support the carriages, I found that the weight rested on cylinders of India-rubber, 10 inches high, 5½ inches thick, weighing each about 6lbs., and costing about 2*s.* 8*d.* per lb. The same material is used for the

lateral springs, by which uneasy motion in that direction is prevented. The entire weight of the heavy carriage and its passengers reduces the length of the elastic cylinders little more than a single inch. In one part of the establishment men were engaged on the plush seats of the carriages, in another part on the mouldings, in another on the ash framing, and in another on the glass windows. Finally, we saw the carriages undergoing the last touches of the painter's hand. They were decorated with abundance of gilding, and with views of scenery and other subjects. Thus the fine arts receive encouragement from the progress of railways. Mr. Gray assured me that, although this factory produced carriages to the amount of $350,000 per annum (nearly 75,000*l.*), it was impossible to make the supply equal to the increasing demand.

Our good friend, the Judge, shewed us much kindness and attention, and placed his horses and carriages completely at our service. We made a pleasant excursion to Wadsworth's Tower, which occupies the point of a hill nearly 800 feet above the level of the sea, and about ten miles west of Hartford. The view from the summit reminded me of that from the top of the Malvern hills. On one side, the Connecticut river occupied the place of the Severn, Springfield took the place of Worcester, Hartford of Tewkesbury, and other towns were in the position of Cheltenham and Gloucester. On the opposite side, the prospect resembled Herefordshire, and in every direction the numerous villages and

steeples brought the "old country" before the mind. To the west, the Catskill hills in New York were visible, at the distance of fifty miles.

We were pleased with the society which we met at Hartford, and found it decidedly agreeable and intelligent. Few towns of the same size, in any nation, possess so large a proportion of inhabitants in easy circumstances, and capable of enjoying the advantages of their position.

After spending a week in Hartford, I proceeded on my journey towards New York, and travelling 36 miles by railway, arrived at Newhaven in little more than an hour.

Newhaven is situated on a bay opening into Long Island Sound, and contains a population of about 25,000, having increased by 10,000 since 1840. The streets are, as usual, built at right angles, and like those of Hartford are thickly shaded by spreading trees. The principal institution is Yale College, one of the oldest academical institutions in America. It was in this college, then under thoroughly Puritan auspices, that the great movement commenced in the early part of the last century which resulted so remarkably in favour of the Church. Dr. Cutler, rector of the college, and two of the tutors in the establishment, Messrs. Brown and Davis, renounced their ministry as invalid, and went to England to receive a true ordination. Being joined by several persons of note, their defection was a great shock to the cause of dissent. Brown died of the small-pox in England, but Cutler and Johnson returned in priest's

orders to America in 1723. Johnson's controversial writings awakened general attention to the subject of episcopacy, and his labours as a missionary in Connecticut continued during nearly half a century.

Six years ago Newhaven possessed two influential episcopal churches. This number has recently been increased to six, and the two original churches, Trinity and St. John's, are more flourishing than ever. The communicants alone number 400 in the former and 350 in the latter. Trinity Church, of which the venerable Dr. Croswell is the rector, accommodates a congregation of 1,500 persons.

I received much kind attention from the Rev. Mr. Pitkin, the associate rector of Trinity. I was shewn the buildings of Yale College, which, for the most part, according to the usual model of American colleges, consist of a row of large brick edifices, without architectural pretension. Great improvements are, however, in progress, and the library has quite an ecclesiastical appearance, and contains about 50,000 volumes. I saw some interesting paintings by Colonel Trumbull, aide-de-camp to Washington, representing various incidents of the revolutionary war. The museum is rich in mineralogical and geological curiosities, among which I noticed the celebrated traces of the foot of a gigantic bird impressed upon what was once soft mud, but is now solid stone.

Mr. Pitkin was present, a few years since, at the translation of the remains of Bishop Seabury to

their present resting-place in the church at New London. The coffin had mouldered to dust, with the exception of a solitary fragment in the shape of a *heart*.

The following day I visited Jerome's celebrated manufactory of clocks, by which England, like America, is cheaply supplied with the means of measuring time. More than 200 persons are here employed, at a rate of wages varying from a dollar and a-half to four dollars a-day. *Eighty-six thousand* clocks had been produced here during the last six months, and the annual amount may be reckoned at 200,000.

The buildings of the establishment cover a great extent of ground, and steam power is applied throughout, with considerable ingenuity and skill. In one part, as I passed through, the brass wheels were being stamped by a process resembling that of coining. By one machine 30 or 40 of these wheels were simultaneously cut and divided into the proper number of teeth, by another the brass frame-work was produced, and by a third a quantity of holes were punched at a blow in this frame-work, to receive the pivots of the wheels. The pivots themselves were turned by another contrivance; and the pinions were completed by distinct processes. Several workmen were striking off an immense number of pendulums, while others were employed respectively on the hands, the dials, and the various parts of the inward machinery and the outward cases. One part of the establishment was devoted to the

painting and varnishing processes, while another was set aside for the manufacture of the boxes in which the clocks are packed for exportation.

I was much amused by watching a workman whose entire business consisted in putting together the eight-day clocks which sell in England at 30*s.* a-piece. Each of these consists of fourteen several parts; and I noticed that, on the average, one clock was put together in every four minutes. Whole stacks of these "things of time" were piled up, in various stages of completeness, and a few failures were awaiting a process of reconstruction. I was pleased with the looks of the workmen, and was told that the comfortable-looking white houses which surrounded the factory were their private property. Some of the men were gradually paying for their dwellings, and all were said to be on the high road to independence.

From the clock factory I proceeded to the establishment in which India-rubber shoes are manufactured for home use and for exportation. The raw material is brought from the East Indies, Africa, and South America; and that produced in Para, in the last-named continent, is deemed the best. I was shewn heaps of this useful substance in its rough state. That from the East Indies was much mixed with the bark of the tree. The African was in large lumps, like smoked hams, and smelt unpleasantly, something like a dead shark. The South American appeared more pure, and was in the form of bottles and sheets.

The material is not melted in the process of manufacture, as I had supposed, but is cleansed and softened by the application of warm water. By powerful steam machinery it is then rolled out, flattened, stamped, and cut into the proper shape. From 200 to 300 tons per annum are thus disposed of at this establishment. The prime cost was formerly about 6*d.* sterling per lb., but has now advanced to 60 cents, or 2*s.* 8*d.* About 140 persons are employed in the manufactory, for the most part industrious young women, who work eight hours a-day, and who receive, by the piece, from one dollar and a-half (6*s.* 3*d.*) to eight dollars (33*s.*) per week. I saw them busily engaged in forming and putting together the various parts of the over-shoe. After passing through the hands of the women, the shoes are covered with waterproof varnish, and placed in an oven capable of containing 2,000 pairs. Here they are *baked* at a heat of 280 degrees, after which process they are fit for use. Sixteen hundred pairs, on the average, are completed every day, and yet the demand much exceeds the supply. They are constructed to suit the tastes of various nations, the heaviest being for England, the less bulky for Germany, and the lightest of all for nimble-footed America. This manufactory has proved extremely profitable. In 1846 a person invested $3000 in the concern. In return for this he received, in 1853, $62,000, or £12,800.

From Newhaven I proceeded 76 miles by railway to New York, and after passing through a suffo-

cating tunnel, entered the commercial metropolis of America, now a vast city of 600,000 inhabitants. The engine was detached from the train, and each carriage being drawn by four horses, along rails laid down in the streets, we finally reached the terminus. Hence I was conveyed to my destination by an extortionate and uncivil hack-driver, who wished to charge a dollar for driving less than half a mile. I proceeded forthwith to the hospitable abode of the Right Rev. J. M. Wainwright, Provisional Bishop of the diocese of New York, and arrived simultaneously with Bishop Spencer.

CHAPTER III.

THE CONVENTIONS IN ACTION.

Opening of the Diocesan Convention of New York.—The members of that Assembly.—Bishop Polk and his Slaves.—Admission of the Negro Churches in New York to Representation.—Bishop Wainwright's Address.—Welcome to the Deputation.—Apparent Collision between Church and State.—The Episcopal Residence.—Universal Suffrage in New York.—The Crystal Palace.—Close of the Diocesan Convention.—Return to Hartford.—Voyage to New York.—An Episcopal Visitation.—Opening of the General Convention.—Appearance of the Bishops.—The whole Convention entertained by the Provisional Bishop of New York.

On the following morning, September 28, the Convention of the Diocese of New York assembled in St. John's Church. Above four hundred members were present, besides a large congregation of ladies and gentlemen. Many of the clerical members wore gowns and bands, and seven bishops, awaiting the General Convention, were present in their robes within the rails of the chancel. The first part of the morning prayer was said by the Rev. Dr. Creighton of New York, and the Litany

and Prayer for the Convention by myself. The Ante-Communion service was said by Bishop Wainwright, the Epistle being read by Bishop Spencer, who also preached the sermon, afterwards justly characterised by the New York papers as "an earnest and beautiful discourse[a]." Nearly four hundred persons then received the holy Communion, which was administered by the seven bishops. As the members of the Convention joined in the hymn, "I love Thy Church, O Lord," the effect was very striking. In the end of the Communion office, Bishop Wainwright commenced chanting the "Gloria in Excelsis," the other bishops then joined with him, and the assembled clergy and laity added their voices to the rest in a triumphant strain.

In the afternoon the Convention was organized in the church, and Bishop Wainwright occupied the chair, with a small hammer in his hand, as a means of enforcing attention. The secretary (Dr. Haight) was engaged for more than an hour in calling the roll, while a committee was examining the certificates of the lay deputies. Among the latter was the celebrated Washington Irving, who represented the

[a] In the conclusion of this Sermon the Bishop spoke as follows:—

"Sprung from the same root, the one True Vine—mother and daughter Church of the same household—we have one and the same lineage, one and the same language, one and the same Apostolical Succession, one and the same Baptism, one and the same Eucharist, one and the same doctrine, one and the same discipline, one and the same Faith, because we have one and the same Lord. He is our Head, our Centre, our Bond of Unity; He in us, and we in Him. How wonderfully, under God's grace and providence, has the Anglican communion of saints spread itself throughout the earth! From the top of the rocks we may see her, and from the hills we may behold her, far in the east, and far in the south, and far in the west, witnessing to her Lord by preaching His Word."

Church in Tarrytown. I noticed also Judge Hoffman, and the well-known missionary Eleazar Williams, with his Bourbon face, who claims to be the Dauphin of France, son of Louis XVI. Little business was done besides organizing; and in the evening the bishop entertained at his residence about two hundred of the clergy and laity, who were introduced to the two members of the English deputation then present. "The Dauphin" was there, in a long black cassock, with a sash around his waist. Some of the bishops apprehend the existence of imposture in connexion with this remarkable case, but others are honestly convinced that Mr. Williams' claims are not without foundation.

Bishop Polk, of Louisiana, was one of the guests. He assured me that he had been all over the country on Red River, the scene of the fictitious sufferings of "Uncle Tom," and that he had found the temporal and spiritual welfare of the negroes well cared for. He had confirmed thirty black persons near the situation assigned to Legree's estate. He is himself the owner of four hundred slaves, whom he endeavours to bring up in a religious manner. He tolerates no religion on his estate but that of the Church, he baptizes all the children, and teaches them the catechism. All, without exception, attend the Church service, and the chanting is creditably performed by them in the opinion of their owner. Ninety of them are communicants, marriages are celebrated according to the Church ritual, and the state of morals is satisfactory. Twenty

infants had been baptized by the bishop just before his departure from home, and he had left his whole estate, his keys, &c., in the sole charge of one of his slaves, without the slightest apprehension of loss or damage. In judging of the position of this Christian prelate as a slave-owner, the English reader must bear in mind that by the laws of Louisiana emancipation has been rendered all but impracticable, and that, if practicable, it would not necessarily be, in all cases, an act of mercy or of justice.

On St. Michael's Day the Diocesan Convention again assembled, and, after Divine service, proceeded to business.

The great question was the admission of the ministers and delegates of negro churches to seats and votes in the Diocesan Convention. This question has agitated the diocese of New York for the last five or six years, and has occasioned much excitement. It was now settled, without discussion, *in favour of the negro churches*, mainly in consequence of the exertions of a layman, Mr. Jay. The measure was carried by 139 to 15 clerical votes, and 70 to 33 parishes, represented by lay delegates. Immediately afterwards the representatives of a coloured church took their seats. Eighteen new churches were also admitted into union with the Convention.

Bishop Wainwright then delivered his annual address, from which it appeared that since his consecration in November 1852, he had confirmed 2,700 persons, ordained 18 clergymen, and con-

secrated 10 churches. The bishop mentioned the case of a clergyman who had been found guilty of immorality, and would have been deposed, but for an action for libel brought by the accused, and the consequent interference of the Supreme Court of the State, which had issued an injunction forbidding the bishop to pass sentence of deposition. This announcement was received by the Convention with much surprise, and no little indignation. The bishop alluded also to the presence of a part of the deputation from England, and expressed his belief that the appointment of this deputation was an event of great importance to the Church.

After appointing a Standing Committee and Deputies to the General Convention, the Convention passed the following resolutions:

"*Resolved*, That this Convention witnessed with feelings of the highest satisfaction and pleasure, the presence at the opening services of the session, and the participation therein, of a distinguished prelate of the Church of England, and of several of the bishops of our own Church; and that we hereby tender to them our hearty thanks for this kind manifestation of their interest and good will; and that this Convention hereby specially invites them to attend its sittings, and that seats be provided for them on the right and left of the Right Rev. President in the chancel.

"*Resolved*, That this Convention gladly embraces the opportunity afforded by the presence of the Right Rev. Dr. Spencer, late Bishop of Madras, and

the Rev. Henry Caswall, Presbyter, Vicar of Figheldean, England, and by the arrival in this country of the Venerable John Sinclair, Archdeacon of Middlesex, and the Rev. Ernest Hawkins, Secretary of the Society for Propagating the Gospel, members of the Delegation from that Society to the Board of Missions, to record its grateful acknowledgments of the debt which this Diocese owes to the Church of England, through that Society, for the long continuance of its nursing care and protection in former days, and to assure their fathers and brethren of that noble Church of their prayers for its peace, extension, and prosperity.

"*Resolved*, That this Convention views with the liveliest interest the interchange of kindly offices between the Church of England and the Church in the United States, and that it looks for the happiest results to the cause of Evangelical Truth and Apostolic Order—the cause of Christ and His Church—in proportion as the union between the several branches of the Reformed Catholic Church is made more real and effective.

"*Resolved*, That this Convention regards the deep interest taken in the work of Christian Missions by the Bishops, Clergy, and Laity of the Church of England, as honoured by the success of the Society for Propagating the Gospel, now through the good providence of God in the 153rd year of its vigorous existence, and of similar institutions, as affording most cheering evidence of the fervent Christian devotion glowing in that beloved branch of the Church, and

as setting before the Churchmen of this diocese and country an example which they ought zealously to follow.

"*Resolved*, That the thanks of this Convention be tendered to Bishop Spencer, for his able and instructive sermon preached yesterday morning, and that he be requested to furnish a copy for publication."

On the following day the Convention opened as usual with prayers, and afterwards proceeded, with great unanimity and Christian feeling, to the discussion of several important subjects.

I have stated above that the bishop mentioned his having been withheld, by an injunction of the Supreme Court of New York, from pronouncing sentence of deposition on a clergyman, convicted by an ecclesiastical court of immorality. It now appeared that this collision with the civil authority had already brought upon the bishop a charge of $4,000, and that the proceedings would involve a further and considerable outlay. The clergy and laity, assembled in Convention, therefore resolved to relieve their bishop from all pecuniary responsibility, and took upon themselves the entire cost of the legal business, both past and future. They evinced a unanimous determination to resist what some of them deemed the beginnings of encroachment on the part of the State.

All the religious bodies and denominations in the United States possess the right to try and to depose their ministers or members, provided they

adhere, in the trial, to their own acknowledged canons or regulations. If the accused consider himself aggrieved, he may apply to the civil courts, which will institute proceedings to ascertain whether these canons or regulations have been strictly followed in the trial, but will not undertake to review the evidence. If it appear that the canons or regulations of the denomination have been respected, the accused has no alternative but to submit. If otherwise, his denomination must try him again according to their own established usages.

It was not doubted by New York Churchmen that in the case in question the canons had been strictly followed. There was little doubt, therefore, that the guilty person would be finally sentenced and cast out.

Measures were taken with reference to the Episcopal residence, still occupied by the suspended bishop, Dr. Onderdonk. It was arranged that, while the acting bishop should be independently provided for, Bishop Onderdonk should continue to occupy the residence originally purchased by the diocese. Bishop Onderdonk was mentioned in a kind and considerate manner, although it did not appear probable that efforts would be made with a view to his restoration.

While the discussion was proceeding, I went in an omnibus three miles through the city to the Crystal Palace. The noise, the confusion, and the crowding of the streets, exceeded the similar annoyances in London. The dirt and dust were almost

intolerable, and the police were described as being singularly inefficient for a place containing 600,000 persons. The independence of the clocks in the various steeples which I passed was an amusing subject of observation. Each seemed to act on its own private judgment, almost irrespectively of the true standard, and the variation often amounted to as much as a quarter of an hour.

On asking why droves of cattle were allowed to pass through the public thoroughfares in open day, contrary to the law, I was told that, under the system of universal suffrage, the vote of the butchers was too powerful to be effectually resisted, especially when supported by the votes of the policemen. For a similar reason the triumphant reception of rebels and traitors from Europe cannot be prevented, and the respectable inhabitants are said to be overpowered and voted down by a half-Irish mob which regards respectability as a kind of aristocracy. I heard, however, that the sufferers intended to organize themselves and to take effectual measures to secure that vigorous government which a great metropolis absolutely requires. Universal suffrage no doubt has its advantages in the agricultural districts of a new country, where all are in some measure independent; but in a place like New York, crowded with recent immigrants, it appears to be a serious nuisance in its present state of development.

The Crystal Palace resembled only on a small scale its memorable prototype in Hyde-park; but, on entering, the effect was remarkably good, and

on looking upwards, the eye was delighted by the graceful proportions of the dome. The painting of the columns, &c., was superior to that of our own Great Exhibition. On the whole, however, I was strongly reminded of the latter; and indeed found no difficulty in recognising many of the identical objects which, in 1851, gratified the curiosity of the British public. The building was large enough for all practical purposes. I found that parties were continually losing one another, and that there was a department for lost children, just as in 1851. The general aspect of the visitors was also the same, though the crowding was less, the charge of admission every day being half a dollar, or 2s. 1d. There was a long picture gallery, containing a number of works of art from Dusseldorf and elsewhere. There was a collection of casts from Thorwaldsen's celebrated statues of Christ and His Apostles. I was glad also to perceive an ample force of policemen, dressed in a blue uniform, with stars upon their breasts. The precedent will doubtless not be without a salutary effect in democratic America.

I returned to St. John's Church just as the Convention was finally adjourning. The members expressed their gratification and thankfulness on account of the excellent spirit which had prevailed during the meeting. The aisles of the church were much littered with the remains of the paper ballots used in voting for the delegates to the General Convention, the Standing Committee, &c.; and the

idea was suggested that a more appropriate place might possibly have been found for the secular, or semi-secular, business transacted in Convention. It is worthy of note that the New York Convention is numerically much larger than the General Convention, being nearly equal to the English House of Commons.

The following day I was about to go 40 miles up the Hudson River, to spend Sunday at Sing-Sing, and to visit the State prison in that place, which now contains 1,100 inmates; but a telegraphic message from Hartford altered my intention, and leaving New York at half-past 11 a.m., I arrived in Hartford soon after five.

On the following day Bishop Meade of Virginia was present at the inaugural sermon of Dr. Goodwin, the new President of Trinity College. The Sermon was from the text "What think ye of Christ," and the bishop expressed his satisfaction in a way which gratified the feelings of the Churchmen of Connecticut.

On Tuesday, October 4, I left Hartford at three p. m. for New York, in a large and handsome steamer known as the "Granite State." The Connecticut river is, at Hartford, about as broad as the Thames at Chelsea, but gradually widens for about 50 miles until it reaches the sea, or rather Long Island Sound, near Saybrook. I was in excellent company, being in the same party with the assistant bishop of the diocese; the president of Trinity College; the author of "Christian Ballads," and my worthy host Judge

Huntington, one of the lay delegates to the General Convention. The sky was cloudless and transparent, and the distant hills, instead of appearing blue, as in our damp English climate, retained their natural colour. The foliage was putting on its gay autumnal tints, and some of the trees were of a bright red, others of a brilliant yellow colour, while others again appeared in the freshness of early spring. We met numerous trading schooners, of a build and rig which gave them the appearance of yachts. Their sides were gaily painted, and the tall white sails of cotton were stretched on the long and graceful yards in a manner which evinced much nautical taste; yet they were deeply laden with very common-place cargoes of stone, timber, and other similar materials. In the evening we passed the quarry from which the red-stone is procured, so extensively used for building in this part of America. A graveyard adjoining the quarry was apparently undermined, and seemed ready to give way before the invasions of the quarrymen. Conversing on the neglect of consecration in respect to burial-grounds in the United States, a clerical passenger assured me that the practice is now beginning to extend itself, and that Bishop Kemper had already consecrated several places for Christian sepulture in the Far West.

The assistant bishop spoke of his own visitations, and was anxious to know how visitations were managed in England. "I have," he said, "106 congregations under my jurisdiction, which I visit in as regular a rotation as I can arrange. In every

parish I remain long enough to form a distinct idea of the character of the people and of the qualifications of the clergyman. I inspect the parochial registers, examine into the state of Church education, and make such enquiries as may lead to a correct view of the growth of the Church from time to time. I endeavour to become acquainted with all the families, and, as far as possible, with every individual of the 50,000 or 60,000 Episcopalians in Connecticut. Especially do I labour to know those whom I am called upon to confirm in their respective parishes in the course of my visitation. I ordain deacons and priests in the presence of their own congregations, and consecrate, year by year, an increasing number of Churches. Our country farmers here are intelligent, and evince a quick apprehension of the facts and arguments by which Church principles are supported. I find the population of this State ripe for the general reception of our apostolic Faith, the shifting forms of sectarianism having lost much of their ancient influence. Our most efficient clergy are sons of the soil, who labour in the very State and country which gave them birth. Englishmen and even Americans from other States can accomplish but little in comparison with this class of ministers. I account for this by the historical fact that Churchmanship in Connecticut is of purely indigenous growth, having resulted from the movement which commenced at Newhaven among the Puritans themselves."

At the bishop's request I endeavoured to describe

an English visitation. I informed him that an English diocese contains 500 or 600 parishes, and that there would be great difficulties in the way of individual visits. Hence our bishops are in the habit of sending excellent questions to the churchwardens, which the latter are required to answer on their conscience at the bishop's visitation in some central church. But that, unhappily, these questions are seldom faithfully answered, the defective state of the ecclesiastical law being often alleged in excuse for the neglect. The bishop's manifold engagements necessarily obstruct him in forming a close acquaintance with even his clergy, to say nothing of perhaps half a million of souls who constitute the laity. In the diocese of Salisbury the bishop has placed the inspection of schools in the hands of the rural deans, who report to him annually. By methods like this, much is done in England towards obviating the defects of the present system.

Comparing the morals of the agricultural parts of our southern counties with those of Connecticut, as described by the bishop, I had reason to be ashamed for our labouring poor. A few statistics respecting unmarried mothers and disgraceful marriages among this class, fairly horrified the worthy prelate, and he stated that such things were unknown within his diocese equally among churchmen and dissenters.

I explained to him, however, that while the labourers in Connecticut are well lodged, the English poor are crowded into wretched cottages, where a dozen or more sleep in the same miserable apart-

ment. While in Connecticut the abundant earnings of the labouring parent enable the child to remain at school till he can acquire some real knowledge, the poor little scholar in the old country is put to the plough at seven years of age, and soon forgets the little which he had previously learned. Thus, in a great degree, the difference in morals must be attributed to difference of circumstances. It is certain, I added, that the English clergy in their attempts to benefit those committed to their charge, are forced to contend not only with the ordinary depravity of human nature, but with the special difficulties of a peculiar and somewhat unhappy state of society.

About eight o'clock we began to feel the waves of the Sound, as a brisk wind was then blowing from the south-west. In the course of the night we passed the strait known as "Hell-gate," and arrived at New York early in the morning. I proceeded to Bishop Wainwright's, where I met Bishop Spencer and Archdeacon Sinclair, and heard of the arrival of Mr. Hawkins.

I was informed that a committee of hospitality had been appointed among the churchmen of New York, and that none of the members of the deputation from England would be suffered to put up at a hotel. We learned also that similar consideration had been extended to all the bishops, as well as the clerical and lay deputies to the General Convention. For myself and my party, a gentleman living in the best part of the city provided handsome accommoda-

tion. This gentleman had attended the Jubilee service in Westminster Abbey in 1852, and retained a pleasing recollection of that memorable event.

The General Convention opened by Divine worship at Trinity Church, a noble edifice of a reddish brown stone, erected, in 1842, on the site of the first church belonging to our communion in New York. There is a fine clerestory, and a steeple, containing a musical peal of eight bells. There are no galleries excepting that which supports the organ, an instrument of considerable power and compass. The chancel is not sufficiently deep, but the large window over the altar is, perhaps, 34 feet high, and is rich with painted glass. All the windows of the church are of a similar character.

Trinity Church stands in the business part of the city, from which the wealthy inhabitants have generally migrated. Hence the congregation is, in a great measure, composed of strangers sojourning in those vast and magnificent hotels which are the real palaces of this republican and locomotive nation.

For at least an hour before the appointed time, crowds of persons were standing in Broadway, opposite the main entrance to the Church, parties of ten or a dozen being admitted by the door-keepers successively. A front seat was appropriated to the English deputation, and the central pews to the members of the Lower House of Convention. The rest of the building was crowded by multitudes of respectable persons, the very aisles being filled to excess. The eight bells in the tower rung cheerful

peals in honour of the Great Council of the Western Church, and the sound swelled high above the heavy roll of the omnibuses and other vehicles in Broadway. Before the hour of service the building was thronged by a congregation which I estimated at 1,500. I saw among them many of my old friends and contemporaries, whom I recognised after the lapse of from twelve years to a quarter of a century. Their heads had become grey, and the marks of advancing age were on their features; but, upon the whole, they were little altered, nor did their bodily vigour appear to be abated. Among these were persons of commanding talent as writers, or of high influence as statesmen, as jurists, and as philosophers. Thankfully I recognised the fact that, although numerically not the largest body of professed Christians in America, the Church in that country is eminently powerful in its weight of character and ability.

The organ began a solemn strain, and a noble procession entered, consisting of thirty bishops in full canonicals, and a number of priests and deacons in surplices.

The presiding bishop (Dr. Brownell of Connecticut) took his place at the right of the altar, with Bishop Spencer on his right hand. At the extreme left of the semicircle formed by the bishops sat Archdeacon Sinclair, and at the extreme right was the Rev. Mr. Howe, secretary of the Lower House of Convention. In front of these, facing the altar, was a line of clergymen in surplices. The remain-

ing members of the English deputation occupied the seat on the right of the eagle, the members of the Convention, lay and clerical, filled the pews on both sides of the middle aisle, and the rest of the church was densely crowded by an attentive congregation.

The appearance of the bishops was very striking. They seemed to be vigorous and active men, and generally were of a good figure and a commanding stature. Their countenances expressed intelligence and thoughtfulness, combined with habits of business and application. There was Bishop Doane, with grey hairs, but with eyes full of animation. Here was the stalwart form of Bishop M'Coskry; here was the amiable countenance of Bishop Kemper; there stood Bishop M'Ilvaine, reverend with the frost of advancing age; and there was Bishop Polk, the friend and instructor of the negroes. The presiding bishop resembled our own venerable prelate of Gloucester; Bishop Otey, of Tennessee, was conspicuous by his manly and noble bearing; Bishop Meade was venerable by his years; Bishop Boone was known as the persevering missionary in China; Bishop Delancey was remembered in connection with the American deputation of 1852; Bishop Spencer carried our thoughts to the remote East; and the Bishops of Kentucky, Indiana, Missouri, and Mississippi, reminded us of the vast regions of the West, and of scenes of severe labour undergone for Christ and the Gospel.

Morning prayer was read by the Secretary of the Lower House, the Lessons by the Rev. Dr. Mead,

and the Litany and Prayer for the Convention by Archdeacon Sinclair. The presiding bishop took the chief part in the Communion service, and the sermon was preached by Bishop M'Ilvaine, from the appropriate text, "The harvest truly is great, but the labourers are few," &c. The bread and wine were placed on the altar by Bishop Wainwright, and the consecration was performed by the presiding bishop. The scene was most remarkable when the thirty bishops knelt around the altar in the act of communicating. The great window above represented the forms of our Lord and His Apostles, while beneath, the actual representatives of the Apostles were commemorating their Redeemer's death. At the same time the brilliant sun, shining through the various-coloured glass, cast bright tints of purple, green, blue, and gold, upon the white robes of the apostolic fraternity. The bishops afterwards administered the communion to about 500 of the clergy and laity.

At the Communion Service, several of the deacons, in surplices, took up the offertory, while the sentences were being read by Bishop Hopkins of Vermont.

The alms at the Offertory were received from the hands of the deacons, by the provisional bishop, in the splendid basin presented to the Church in America, in 1852, by members of the University of Oxford.

The "Ter Sanctus" was sung, and the "Gloria in Excelsis." The first was accompanied by the

organ and choir; the last was sung by the whole congregation, without the organ, the provisional bishop of New York leading.

The Rev. Dr. Howe, of Pennsylvania, Secretary of the last Triennial Convention, called the Convention to order at 3 p.m., in the church, and proceeded to read over the roll of the lay and clerical delegates from the different dioceses. A quorum of both orders was found to be present.

The calling of the roll suggested a recollection of the enormous distances which the clerical and lay delegates had travelled in order to attend this important synod. A thousand miles, more or less, seem to be very little regarded by American Churchmen.

The Rev. Dr. Creighton, of New York, was nominated as President of the Convention.

On motion, the vote by ballot was in this case dispensed with, and Dr. Creighton was elected President, *viva voce.*

The Rev. Dr. Wyatt, of Maryland, and the Rev. Dr. Brooke, of Ohio, were appointed a committee to conduct the President to the chair.

The Rev. Dr. Creighton on taking the chair, said: "I thank the House for the high honour it has done me, by electing me President, but I will take another opportunity of expressing more fully my sense of your kindness."

The Rev. Dr. Howe was nominated as Secretary of the Convention.

On motion, the vote by ballot was dispensed with, and Dr. Howe was elected Secretary, *viva voce.*

The Secretary read a message from the House of Bishops, assembled in the Vestry, stating that Bishop Wainwright had been elected permanent Secretary, and that the House had adjourned to meet the next day, at St. John's Chapel, at 9 a.m.

The Rev. Dr. Mead, of Connecticut, offered the following resolution for the adoption of the Convention :—

"*Resolved*, That the President be requested to nominate the following Standing Committees :—

1st. On the state of the Church, to consist of one member from each diocese.

2nd. On the General Theological Seminary.

3rd. On the Domestic and Foreign Missionary Societies.

4th. On the Admission of New Dioceses.

5th. On the Consecration of Bishops.

6th. On Canons.

7th. On Expenses.

8th. On Unfinished Business.

9th. On Elections.

10th. On the Prayer Book."

The Rev. Dr. Scott, of Georgia, moved as an amendment, "that the House appoint the Standing Committees instead of the President."

The Rev. Dr. Vinton, of Massachusetts, seconded the amendment.

The Hon. E. A. Newton, of Massachusetts, said, —"We have no right to dictate to the President how he shall appoint a committee—what is proposed was never yet done to any President of this Convention. I know that there is no legislative

body which does not give the exclusive right to its President to nominate the committees."

The Hon. Wm. Duncan, of Louisiana, said he hoped that the amendment would be withdrawn.

The Rev. Dr. Scott withdrew his amendment, and entered into some explanation of his reasons for moving it.

The original resolution was then adopted.

The Rev. Dr. Mead moved that the House should adopt the rules of order of the last Convention, in order that they might have something to guide them in their proceedings.

The Hon. Mr. Duncan moved as an amendment to lay the matter on the table for the present. There was one of these rules that he would not vote for.

After a short discussion, the Hon. Mr. Duncan said that he took exception only to the rule which orders "that the Secretary should not enter the name of the mover of a resolution on the Journal."

The Rules of Order of the last Convention were adopted, with the exception of the particular rule to which Mr. Duncan objected.

On motion, the Convention adjourned to meet on Thursday morning, at St. John's Chapel, at 9 a.m.

In the evening, Bishop Wainwright extended his hospitality to *the whole Convention*, episcopal, clerical, and lay, as well as to the English deputation. Several meetings of this kind afterwards took place at various houses, and the conversation on such occasions was usually of an interesting and intellectual character.

CHAPTER IV.

THE GENERAL CONVENTION AND THE ENGLISH DEPUTATION.

Assembling of the Convention in St. John's Church.—Appointment of the Committees.—Arrival of the Bishop of Fredericton.—The Deputation received by the Board of Missions, and by the General Convention.—Iowa admitted as a Diocese.—Discussion respecting the admission of California.—Report on a Standard Edition of the English Bible.—Conference between the Deputation and a Committee of the Board of Missions.—The Deputation publicly received at the Church of the Ascension.—Speeches of the members of the Deputation and of the Bishop of Fredericton.

On the following morning, October 6, I went to St. John's, an edifice built in the Italian style, and internally somewhat resembling St. James's, Piccadilly. Galleries extend around three sides, affording ample accommodation for the ladies and the numerous spectators who flock to the meetings of Conventions. The Convention was assembling, and a

question arose in my mind as to the real amount of power and influence which might go forth from these walls. I observed that both houses together did not exceed 170 persons in number, yet these were the chosen men of dioceses extending over two or three millions of square miles, and filling up with a population speaking the tongue of old England. These men (I thought) have power to alter the Prayer-Book, to shape the canons as they please, to form ecclesiastical alliances, to send forth bishops, to station missionaries in almost any part of the globe. These 170 men may lift themselves above the trammels of party, and may aim at the highest achievements within the sphere of mortal man. God grant that they may know their true position, and fulfil the great duties to which Providence has so plainly called them.

After morning prayer, the calling of the roll, and approving of the minutes, the Rev. Dr. Creighton made a neat and appropriate address, acknowledging the honour of being elected President of a body of which he had never before been even a member. This address was, on motion, entered on the minutes.

A Committee was deputed to inform the House of Bishops that the Lower House was ready to proceed to business, and the various pews were divided among the respective dioceses. Missouri complained of being placed too far out of the way, and Georgia found it difficult to hear the Chairman; but since every diocese could not occupy the best place, all

was very soon quietly and satisfactorily settled by a committee. The advantages of arranging the Convention according to Dioceses are obvious. There is nothing corresponding to the opposition and ministerial sides in our House of Commons, nor can a speaker look to any particular quarter for the support of his own party. There are doubtless many good objections to the employment of a Church as an arena for debate. But on the other hand the sacred associations of the place are not without their salutary effects on the conduct of the members. On this occasion the Bishops sat (with closed doors as usual) in a spacious apartment over the Vestry.

The President of the House of Deputies announced his appointments on the various Committees mentioned at page 61. The Committee on Canons, (the most important of these,) consisted of the Rev. Drs. Mead, A. Vinton, Higbee, Stevens, and Burroughs; and Messrs. Evans, Williams, Chambers, and M. Hoffman.

The Rev. Dr. Hanckel laid before the House the Testimonials of the Rev. Dr. Davis, bishop elect of South Carolina, which were referred to the Committee on the Consecration of Bishops.

On the motion of the Rev. Dr. Potter, clergymen of the Church, (whether English, Irish, Scottish, Colonial, or American,) Trustees, Professors and Students of the General Theological Seminary, Candidates for Holy Orders, members of the last General Convention, and members of the Vestry of Trin-

ity Church, were admitted to the floor of Convention.

The Deputies from each diocese were called upon for such documents as they might have to lay before the House, and also to pay their quota towards the expenses of the Convention. The Dioceses were also requested to present the canonical certificate in relation to Trustees of the General Theological Seminary.

About this time the Lord Bishop of Fredericton entered as a spectator, and took a seat in the chancel. Iowa and California applied to be admitted to the rank of dioceses, and Judge Hoffman proposed some resolutions on the penal laws of the Church on behalf of the Committee on Canons. Then followed a discussion as to propriety of printing in the *Journal* the names of the movers and seconders of resolutions. On this question the house divided, and decided in the affirmative by a vote of 85 to 53. It was proposed to admit the English deputation at once to honorary seats in the Convention; but this was properly deferred until the deputies should have presented their credentials to the Board of Missions, to which they had been deputed. Bishop M'Ilvaine's sermon of the preceding day was ordered to be printed, and it was resolved to send a bishop and clergy to California "at the earliest moment." Soon afterwards the Convention adjourned.

In the afternoon I met a party of bishops at the house of Bishop Wainwright, and had a particularly interesting conversation with Bishop Boone, the

missionary to China. Afterwards the Board of Missions met at St. John's church. This Board represents the General Convention; and bishops, clergy, and laity, sit and vote together in one body. Bishop Meade, of Virginia, was in the Chair. After prayers the roll was called, and Bishop Wainwright introduced the subject of the English deputation. He said that in sending this deputation, the Archbishop of Canterbury, as president of the Gospel Propagation Society, had done the greatest honour to the American Church, and that he hoped that the deputation would be received in the most handsome manner possible. It was then proposed and agreed that the deputation should be introduced to the Board, and that all the members of the Board should stand at the time of the introduction. A committee of seven persons of distinction was appointed to introduce the deputation.

We of the deputation were at Bishop Wainwright's house when the committee presented itself. We were conducted to St. John's, and were received by the Board, all standing. We were led to the front of the Chair, where Bishop Wainwright introduced us, one by one, to the right reverend Chairman, and to the assembled Board. Bishop Spencer then read very impressively the letter of instructions delivered to us by the Archbishop of Canterbury, the Board listening in a standing posture. We were then shewn to the seats appropriated to us in front, and the members of the Board sat down and proceeded to business. A motion was made to ask for

a copy of the Archbishop's instructions. Bishop Spencer replied by placing the original in the hands of the Chairman.

The Secretary then read the report of the proceedings of the Board in advancing the work of missions, after which it was announced that a more public reception of the deputation would take place on the following evening at the Church of the Ascension.

A Sermon was preached before the Board in the evening, at St. Bartholomew's Church. The preacher, the Rev. Dr. Atkinson, Bishop elect of North Carolina, made a kind and honourable mention of the Deputation.

The Convention met again on Friday morning, October 7, and, after prayer, H. D. Evans, Esq., of Maryland, proposed that the mode of trying presbyters should be appointed by the General Convention, and not, as heretofore, by the diocesan Conventions respectively. This proposal was referred to the Committee on Canons.

The Rev. Dr. Stevens then proposed the following resolutions :—

"*Whereas*, The Venerable Society for the Propagation of the Gospel in Foreign Parts, in response to the invitation from the bishops of the Protestant Episcopal Church, assembled in New York, in August, 1852, having deputed the Right Rev. George Prevost Spencer, D.D., late Lord Bishop of Madras, and Vice-President of the Society; the Venerable John Sinclair, D.D., Archdeacon of Middlesex, and Vice-President of the Society; the Rev. Ernest

Hawkins, Secretary to the Parent Society, and Prebendary of St. Paul's; and the Rev. Henry Caswall, one of the Proctors in Convocation for the Diocese of Salisbury, to represent the Society at the primary meeting of the Board of Missions, and

"*Whereas*, The Venerable Society, in thus sending the Right Rev. Father in God aforesaid, and the Rev. brethren aforesaid, has adopted a measure calculated to strengthen and improve, as far as it has influence, the intimate relation which already happily exists between the mother and daughter Churches, that this house of clerical and lay deputies receive with pleasure the visits of those delegates, and reciprocate the desire so happily expressed for the strengthening of the union between the two Churches. That we devoutly recognise the hand of God in planting, through the agency of the Society, the Church in our country, and gratefully acknowledge the debt of gratitude which we owe to this Venerable Society for nearly a century of fostering care. That a committee be appointed to present this resolution to the Right Rev. Father in God and the other clergy aforesaid, and to conduct them to seats provided for them during the sitting of this Convention."

The Rev. Dr. Potter, of Albany, said there were a great many reasons why they should rejoice at the presence amongst them of their brethren from the mother Church. He would, however, advert only to one. On the occasion of several visits made to England by their bishops, during the summer

months of last year especially, their hearts had been made to glow on becoming acquainted with the proceedings which took place; how fervently they had been received, and how kindly they had been cherished by their English brethren. "I am glad," he said, "that in return our brethren have come to us, and I am glad of the opportunity of shewing the affectionate regard which is cherished on our part towards them. In other words, I am glad that the *entente cordiale* should be strengthened between us, by our becoming better acquainted with each other; for I am convinced that we have only to know each other more in order to love each other better. It is therefore, with the highest satisfaction that I second the resolution."

The proposition was then put and carried unanimously.

The following clergymen and gentlemen were then appointed on the Committee: Rev. Drs. Stevens, Potter, and Atkinson, Judge Redfield of Vermont, and the Hon. Mr. Allston, of South Carolina. We were conducted to our seats in a manner evidently intended to express the most kindly feelings towards us.

The question of admitting new dioceses then came up. Iowa was admitted without difficulty. It was proposed also to admit California, but it happened that the applicants from that interesting country had omitted to make the necessary canonical statement of their adhesion to the constitution and canons of the Church. During an able discussion of the ques-

tion, a message was received from the Bishops to the effect that they had appointed a committee to take into consideration the judicial system of the Church, and that they desired a joint committee of the two houses. After a debate of nearly three hours, the application of California was favourably entertained, and it was decided that the new diocese might be admitted, provided that at its next convention it should accede to the constitution of the Church.

The Rev. Dr. Mason, chairman of a committee on a standard Bible, reported that in the medium-sized quarto Bible, published at Oxford, they recognised a standard, until an American standard edition should be published.

The report contained the following:—

"In our own country, where the publication of the Bible is at every man's option, too many editions have been found, crowded with typographical errors, and faulty in numerous other not unimportant respects, while even in England, where, by the laws of the land, from four sources alone, under royal authority, can editions of the Holy Scriptures emanate, variations, though slight, are apparent between the copies bearing the impress of these sources. The incorrectness of so many editions, and the blemishes in all, united with the duty of our Church, as their hereditary guardian, to protect the integrity of the English Scriptures, attracted, so early as the year 1817, the attention of our General Convention to the subject, and, in 1823, the edition of Eyre and

Strahan, published in England, and then considered the most perfect extant, was recommended as the standard to be recognised by our Church, until such time as she thought proper to put forth an edition of her own. At subsequent triennial meetings the subject was again and again brought before both houses of this body, till the appointment of your Committee to treat with the New York Bible Society, in the manner which has been mentioned. In the course of action under their appointment, your Committee received from the Society known as the British and Foreign Bible Society, the information that the present standard text recognised by them is that of the medium quarto, printed at Oxford, and there has been received from that Society a copy of that edition, the courtesy of which gift your Committee esteem it a duty and a pleasure to acknowledge. They have also to acknowledge, on the subject of a Standard Bible, the receipt of a letter from the present primate and metropolitan of all England, the Archbishop of Canterbury, which your Committee may be permitted to consider as an evidence of the interest taken by the Church of England in whatever concerns the Church in these United States, and of the common bond of Christian and Catholic fellowship between the Churches—a bond which that eminent prelate has so largely contributed to cement. The letter is as follows:—

"*Lambeth, April* 17, 1851.

"REV. SIR:—I am happy to have it in my power to answer your letter of inquiry concerning the text of the Bible.

"During the years 1834, 1835, and 1836, the delegates of the Oxford and the syndics of the Cambridge press had a long and elaborate correspondence on the state of the text of the Bible as there printed, and until then there had been much inaccuracy. A correct text, according to the edition of 1611, was then adopted both in the Oxford and Cambridge Bibles. The Secretary of the Society for Promoting Christian Knowledge has furnished me with the following statement, from Mr. Combe, the Superintendent of the Oxford press: 'The text of all the Oxford editions of the Bible is now the same, and is in conformity with the edition of 1611, which is and has been for many years adopted for the standard text. The medium quarto book is stereotyped, which protects it from casual errors, and having been long in use without the detection of any error, I have reason to think that it may be considered as perfect as a book can be, and may, therefore, be fairly received as the standard book of the Society.'

"It is a most gratifying thought that our English Bible should be circulated over your vast Continent, and that our native language should be employed as the vehicle of eternal truth to an increasing multitude of readers; and we may justly pray that the purity which is secured to the text, may be extended

also to the doctrines gathered from the text, and propounded to the hearers of the Word.

It gives me much pleasure to have had this opportunity of communicating with an American brother, and I remain, Rev. Sir,

Your faithful servant,

J. B. CANTUAR.'"

It was ultimately referred to a committee of five to have the document printed, and made the order of the day for the next Tuesday at 11 o'clock.

Soon afterwards the Convention adjourned.

At three o'clock on the same day took place, by appointment, a free conference between the Deputation from England and a Committee of the Board of Missions. This was the grand point to which I had been looking forward for many years. I felt unspeakable satisfaction in viewing the earnestness, the kindly feeling, the mutual interest, and the brotherly regard which pervaded the chosen assembly. All seemed to feel that a want long experienced was now to be supplied—that a vacancy of which we had long been sensible was now to be filled up. Men usually identified with opposite parties were present, but the spirit of party had apparently died in view of the results which might be expected from the joint action of the English and American Churches.

The Joint Conference consisted of Bishops Kemper, Potter, Burgess, and Spencer; Archdeacon Sinclair, The Rev. Dr. Mc. Vickar, Rev. Messrs. Irving, Hawkins and Caswall; Judge Huntington

of Connecticut, and the Hon. E. A. Newton, of Massachusetts. Bishop Spencer occupied the chair on the first day, and evinced a warmth and earnestness of feeling on this important occasion which did him the highest credit.

The members of the deputation had prepared a statement of topics for discussion, embracing the relation of the English and American Churches to the Greek and Oriental Churches; the spiritual oversight of the English and American residents in the European continent; the harmonious action of our two Churches in China, and elsewhere on heathen ground; combined prayer for an increase of labourers; and other important subjects, of which more will be said hereafter. On the other hand, the American committee had drawn up various questions as to the experience of the S. P. G. in conducting its missions; the relation of that society to the Church and to other missionary societies; the mode of choosing missionaries, and the rate of compensation allowed them, &c. &c. After some highly interesting conversation, it was agreed that the Conference should be adjourned from day to day, until the views of its members should be defined, and their wishes clearly expressed to the Board of Missions. We finally adjourned to one o'clock on Saturday.

In the evening I went to the Church of the Ascension, a spacious and handsome building, in which the Board of Missions was discussing various matters connected with the ordinary routine of busi-

ness. At half-past seven o'clock the public meeting commenced, and the church was occupied by nearly 2,000 persons, the aisles and every available nook being crowded, and even the pulpit and pulpit stairs being thronged by eager spectators. Including Bishops Medley and Spencer, nearly thirty prelates were assembled in the chancel, and probably almost every member of the General Convention was present.

Bishop Meade, of Virginia, presided in an ordinary surplice. The rest of the bishops and clergy were in their usual apparel.

The persons composing the vast assemblage evinced the deepest interest in the proceedings, and the Chairman was obliged occasionally to check ebullitions of good feeling, which would have been unsuited to the sacred locality. Especially was this noticed during the address of Archdeacon Sinclair. Bishop Spencer appeared to advantage, and his speech was thoroughly effective. Mr. Hawkins's address was a practical proof of the wisdom evinced by the Society in sending its own secretary. His statement of particulars was highly important in its reference to the objects of our mission. My own remarks expressed the pleasure which I actually felt in seeing before me so many of my old fellow-labourers, and in observing that the American Church had nearly doubled itself during my absence of less than twelve years. As a kind of link between the two Churches, I found myself received with gratifying cordiality.

The addresses delivered at this meeting have been corrected as follows from the reports published in the New York papers:—

Bishop Meade rose and said—"It need not be told this assembly that the deputation from an ancient and venerable society of that Church, which we delight to call our mother Church, has been sent on an embassy of love to our own missionary society. They are now with us, and we know not how we could shew them higher honour than by presenting them to this assembly as the friends of the great missionary cause, and asking of them a few encouraging words on this most interesting subject. Allow me to introduce to you the Right Rev. Dr. Spencer, late Bishop of Madras, and Vice-President of the Society for the Propagation of the Gospel in Foreign Parts."

Bishop Spencer then said, "Right Reverend Fathers in God, reverend and dear brethren of the clergy, and dear brethren of the laity, I stand before you this evening in the honourable, yet highly responsible, situation of one of the Deputation sent to you from the parent country and Church, to testify that deep respect which we feel for the Protestant Episcopal Church in America. We have been commissioned by the venerable Society for the Propagation of the Gospel in Foreign Parts, to assure our fellow-Christians and fellow-Churchmen in America, of our love, our confidence, and our prayers. And gladly and thankfully have we accepted the commission, because, although we feel that it might

have been committed to far worthier hands, yet, at the same time, we feel that we could not be vested with a more honourable office than that of bearing to you from England our Christian greeting. In the name, then, of that truly venerable Society, we now stand before the Protestant Episcopal Church of America. We are come hither to speak to you of those things which concern our common interests; and surely this will be a day much to be remembered by you, as that was a day much to be remembered by us, when your deputation reached our shores from America.

"I hold in my hand a copy of our commission, the original of which I had the honour of placing yesterday in your hands, and in which we are charged (as the deputation of the Society) to express the Society's kindly feelings towards the American Church on three heads.

"The first thing we have in charge is, to shew the Society's appreciation of the readiness and alacrity with which the bishops of the American Church, assembled on the occasion of the Society's jubilee, sent a deputation of bishops and clergy to take part in the concluding services of that jubilee. Yes, sir, the American Church did send its representatives to England, and well-chosen representatives those deputies were. You sent to us the noble-hearted bishop of Michigan; you sent to us his equally faithful brother, the bishop of Western New York; you sent to us, as representatives of the presbyters of this country, one who occupied a

highly honourable place in this diocese of New York, and who has since been most worthily elevated to the situation of its provisional bishop. I say, for I do not stand here to use the words of worldly compliment and flattering, but I speak it from my heart when I say, that we felt you had sent us worthy representatives of the Protestant Episcopal Church of America. We were, indeed, most thankful to welcome them among us. We did to them, I hope, what we could to shew that they were welcome; and I can say from my heart, that you have done in return all that you could to shew us that we are welcome. It was the beginning of an interchange of mutual affection, honest-hearted confidence, and brotherly love, which, I am convinced, will last to the end of time. In the Society's name, then, we thank the Protestant Episcopal Church of America for having sent its deputies, and such deputies, to join in that glorious service with which we concluded the celebration of the Society's 150th commemoration. That was, indeed, a great and glorious day when bishops from all parts of the world—bishops from our own country of England, from the sister country of America—bishops from Africa, bishops from India, bishops from almost every part of the Christian and the heathen world, gathered around the altar, offering up to God the same prayers, in the same glorious language of our own liturgy—I rejoice in being able to say it—our own liturgy—for, thanks to God, we have the same liturgy. And why?

Because we have the same faith, because we have the same sacraments, because we have the same Church, because we have the same Lord. It was a great day for England when we welcomed those highly distinguished prelates, and the other representatives of your Church, within our ancient Abbey of Westminster. That which took place on the 5th of this month put me very much in mind of that blessed day. When I found myself kneeling in your own beautiful church of Trinity—when I saw that there were more bishops collected together than even in Westminster—when I felt that instead of being regarded as a stranger I was intimately received among you—I did, indeed, thank God, and said to myself, this is a second day of Westminster Abbey—a day more glorious than its original. We thank you, then, sir, we thank the American Church, for having sent out to us those good men, who so worthily, so nobly represented the Protestant Episcopal Church of America to the mother Church of England.

"But there is, sir, a second commission entrusted to us, upon which I feel it my duty to speak a few words. Not only were we sent to express our heartfelt gratitude to you of the American Church for having sent us such a noble deputation of bishops on the interesting occasion to which I have referred, our commission is also to strengthen and improve, as far as our influence as a delegation from the Society may extend, the relations which already happily exist between the mother and

daughter Churches, and which are in their proper and essential spirit relations of unity. I think, brethren, nay, I am sure, that this sentiment is very happily because very truly worded. It rests upon that foundation which cannot be shaken—the spirit of unity which now, thanks be to God, so happily exists, and which in my heart I believe that even this day will tend to strengthen between the Protestant Episcopal Church of America and the Established Church of England. We are sent, in the language of our commission, 'to strengthen and improve the intimate relations which already exist between the mother and daughter Churches.' What dear, what beloved words are these! Mother and daughter! Do not those words strike home to the hearts of us all? There are many now present to whom God has entrusted the arduous responsibility of being parents. Parents know—more especially mothers know—what it is to have daughters, and what it is to love daughters. And daughters know what it is to love a mother. This is the bond of union between the two Churches. We do not assume it, sir, as any mark of superiority over the Protestant Episcopal Church of America. We accept the title because you yourselves, in an honest heart, have offered it to us a thousand times over. Whenever I have had the happiness of meeting a clergyman from America, and, I am happy to say, I have often met them in England, and I hope from my heart I shall often meet them again—whenever, I say, it has been my happiness to come

into contact with the Protestant Episcopal clergymen of America, the first thing that they have said to me has been, 'We are the children of the Church of England. Your Church is our mother—our Church is her daughter.' This, then, is the connexion which exists between us. It will grow in strength as it grows in years. I am fully persuaded that, through the instrumentality of the Protestant Episcopal Church in America, and the Established Church in England, there will be a bond of love and confidence effected between the two countries, which not all the powers of this world, or even the powers of hell, will ever be able to shake. Brethren we are, and brethren we shall remain, until the end of time.

"By the courtesy of the present Convention, our deputation has been permitted to enjoy the great privilege of assisting at its sessions, and I am bound to say that from what I have seen and heard in this Convention, I shall leave this country deeply impressed with the practical wisdom, and the sound sense, as well as the active faith and love of the Protestant Episcopal Church of America.

"But there is another and third point which has been entrusted to our charge. I will take the liberty of reading it to you. It is, 'To receive and communicate suggestions on the best mode of conducting missionary operations.' Now, brethren, we have placed before us a great practical work, a work which men who love Christ, and who love souls, delight to be engaged in, the great missionary

work. And what is a Church if it be not engaged in missionary work? A Church is necessarily missionary. Every time we read the Word of God, every time we explain the Scriptures, we are missionaries of the blessed Gospel of Christ. But it is a very important question, under what principles, or rather, I should say, in what manner, is the great missionary work to be carried on? I need not remind those present—for it would be truly needless for me to remind them on such an occasion as this—I need not, I say, remind you, brethren of America, that God in His Providence has committed to this country a missionary work—such as He has never entrusted to any other country on the face of the earth. I say this deliberately, and with a full consciousness of the great and powerful responsibility in this respect which God has committed to Great Britain. I am perfectly aware that God has given us a very great missionary work to do, in promoting the conversion of the colonial empire of Great Britain, and yet I do not think it to be compared with that which God has given to you. I speak not so much of your foreign missions. I am perfectly aware that you are doing a great and blessed work in Africa and in China; but I speak of that missionary work which God has given to you here, in your own magnificent country of America. What visions of worldly glory offer themselves to the eye, when we look back to the far west of this magnificent continent, and see that which was lately a desert and a waste, gradually

being filled up by tens, by hundreds, by thousands, by tens of thousands, by millions, of active and energetic citizens! What a blessed view is here opened to the eye of the Christian, when he looks to the far west of this glorious land of America, and sees immortal souls coming hither by millions for you, brethren—you, the duly appointed ministers of the Protestant Episcopal Church—to watch over! I say, then—and it is not language of extravagance, but words of simple, sober, common sense—that there is a work, given by God to the Church to do here in your own land of America, greater even than that which God has given to us in Africa and in Australia.

"It was suggested to me to-day, dear brethren, that a few words respecting that Society of which we are the deputed agents in this country, would not be unacceptable to you; and gladly would I speak to you on this subject. It is a subject, I fear, however, in which, from physical weakness, I shall at present be unable to gratify you. I will only tell you, (for I am quite sure that you feel a real affection for the truly venerable Society for the Propagation of the Gospel in Foreign Parts, because you thankfully acknowledge that as a Church and as a Christian people, you owe that Society much). I will only tell you that it has a right to the full confidence of Christian people. It is a Society which acts in faithful accordance with that commission which has been given to it. It was constituted to propagate the Gospel, and it has pro-

pagated the Gospel in the far east, in the far south, and, as you know, dear brethren, in the far west. Wherever its missionaries have penetrated, they have preached the Gospel, the whole Gospel, and nothing but the Gospel, and I speak of this Society as one who has been intimately connected with it for many years. For thirty years I have been a subscriber to it—for fifteen years, since I have been raised to the awful office of a bishop of the Church of Christ, I have been most intimately connected with it, and I will say this with regard to the Society for the Propagation of the Gospel in Foreign Parts, that a colonial bishop could not do the work committed to him but for the assistance which he is obliged continually to claim, and which is always most readily granted to him by this Society, of which we are the unworthy representatives. I entreat you, then, dear friends, to give this Society your prayers when, as now, you meet to take counsel together, and to hear of the great things which God has done for you, or for those dear to you in foreign parts, or in your own magnificent country of America. God has blessed its labours conspicuously and freely, and God will, I am persuaded, continue to bless them. For when we do that which He has commanded us to do in the way in which He has taught us to do it, then only we have a title to the blessing of Almighty God. Dear brethren, I could speak to you long upon this subject, for my heart is full of it, and I know no subject so interesting as that of Christian missions. This

cause we are all engaged this evening to assist as God may give us the means. We are come out to this country—we are ready most cordially to enter into communication with our dear brethren of the Protestant Episcopal Church—we are ready to take sweet counsel together—we are ready to tell you of what God has done for us—we are ready to join you to thank God for all that He has done for you—we are ready to join with you in prayer to God that He will continue to bless equally your labours and ours. Dear brethren, *we are one and the same Church.* No event may separate us. Worldly politics may cause some little estrangement between America and England, but it is impossible that we Christians, we Churchmen, should ever be estranged one from another, for we shall be bound together by the golden chain of love which was sent down from heaven by God. When you pray in your liturgy and ours—for, God be thanked, it is one and the same thing—when you pray that it may please Him to illuminate all bishops, priests, and deacons, with true knowledge and understanding of His word—remember us also in your prayers, for your bishops are bishops with us, and our bishops are bishops with you. Your priests have shared with us the same priesthood—your deacons hold with our deacons the same office. And when we pray to God, in the words of our own beautiful liturgy, that it may please Him to bless and keep all His people, believe it, dear brethren, we shall pray for the people of America as worthily, as honestly, as ar-

dently, as we pray for the people of England. We are one Church, one, not by the will of men, but by the will of God. We are one Church, and those whom God hath joined together, man shall never put asunder."

Archdeacon Sinclair said:—"Right Reverend Fathers:—I have a difficulty in adequately expressing the deep emotions under which I present myself to this venerable assembly. I rejoice at the fulfilment of my long-cherished hope of visiting this highly-favoured land—not merely of admiring the wonders of nature which surround you, but of seeing your bishops and of becoming acquainted with your nation and your Church—a *nation* great and free; allied to the British people in blood, language, laws, literature, and science;—a *Church* identified in faith, in polity, and in worship, with the Church of England.

"But I have a higher sense of satisfaction in the sacred mission entrusted to me. My colleagues and myself rejoice to be representatives of the oldest purely missionary institution in England; a society which for 150 years has laboured unremittingly for the propagation of Christian truth; which is endeared to all of you by the remembrance of past services; and which, in more recent times, redoubling its exertions, has been blessed by Providence in all quarters of the globe with a measure of success, enabling every pious heart to rejoice that 'God is with us, of a truth.'

"We have a further source of satisfaction in the character of the venerable body to which we are

accredited. We regard your Missionary Board with deep reverence, as the regularly constituted organ of a Church which has survived the greatest disasters, and has advanced successfully through the most disheartening difficulties. Your Church and ours are the best hopes of Christendom. No country has brighter prospects before it than yours; and in your country no Christian community possesses a larger share of respectability, intelligence, and I may add, worldly influence, than the Protestant Episcopal Church.

"The immediate object of our embassy is to draw closer together the ties of brotherhood between your Board and our Society, and consequently between the two Churches to which we respectively belong. And certainly never was the zealous co-operation of all right-minded Christians more imperatively called for than at the present moment. Some would explode Christianity entirely, as at variance with modern discoveries in physics and geology. Others, inclined to favour rationalism, though they have not openly discarded the faith in Christ, would sacrilegiously change it from what it is to what they imagine it ought to be.

"On the other hand, the Church of Rome, while she repudiates reason, is putting forward her arrogant pretensions to supremacy and infallibility with greater confidence than ever. The fond imagination that the progress of modern science would be the ruin of the Papacy, has proved fallacious. In ill-regulated minds, and, unhappily, notwithstand-

ing the progress of civilization, such minds are not unfrequent, it is lamentable to find frequent transitions from superstition to infidelity, and from infidelity to superstition. Hence it happens that these two parties, naturally antagonistic to each other, are able to combine against us, each alleging that no middle position can be maintained, and that the only alternative is Papal Christianity or none.

"Under these circumstances, it is of unspeakable importance to shew that besides the Greek Church in the East, there is a great Western Church which, while it retains primitive truth and apostolic order, *will not give place by subjection* to Rationalism or Popery—*no, not for an hour, that the truth of God may remain among us.*

"We have to thank you, and we do it from our hearts, for the kindness which we have experienced ever since we landed on your shores. We have been received cordially and freely, and with the right hand of fellowship, by all the numerous bishops now assembled in this city, and by the other members of the Convention, lay and clerical, to whom we have had the privilege of being presented. With regard to our missions, I desire to express the earnest hope that for the future our two nations may vie with each other in their efforts for the advancement of Christian truth—that we may vie with one another in our prayers, and in the glorious enterprise of civilizing and evangelizing the world."

The Rev. Ernest Hawkins said:—"Right Rev. Sir: It is, as you are aware, often the custom on occasions like the present, for a deputation to speak

by its chief; but it might wear the appearance of disrespect or ingratitude, were I not personally to express my acknowledgments for the honour which has been conferred upon me by the Board of Missions. A few years ago I was irresistibly impelled to undertake a voyage across the Atlantic, by my desire to witness the practical working of the Church in a new country, and although I did not seek or solicit the present mission, the kindness which I had experienced on my former visit, led me gladly to accept it. I am perfectly aware that I was not selected for this honourable duty in consideration of talents, or weight of character, or high station in the Church, but simply because as Secretary of a society whose services have been so warmly acknowledged in this country, I seemed to form a connecting link between the two great sections of the Reformed Church. I may well therefore be expected to make some brief reference to the early history of the Society's operations in America.

"At the commencement of the last century there were, it is said, but four ordained ministers in the whole of these Eastern States, whereas this very morning a long and able discussion has been held in the General Convention on the expediency of admitting into union a new diocese on the very shores of the Pacific, in which there are already six or eight clergymen. The delay which occurred in fully organizing the Church by the consecration of bishops for its oversight, was much to be deplored, but the delay was not chargeable to the Society.

"Again and again had the Society presented ap-

peals and memorials to the Crown upon this subject; and some of the most eminent of the English prelates, among the foremost Archbishop Secker, had exerted themselves warmly to obtain the Episcopate for America; but the jealousy or indifference of such ministers as Walpole defeated their best efforts. The want of bishops was very generally felt and acknowledged, and where there were missionaries like Talbot and Clement, Hall and Samuel Johnson, it cannot be alleged that the materials were wanting.

"By what means the Episcopate was ultimately established in these United States, is a question on which it is now superfluous to dwell, but the event itself is to be remembered with devout thankfulness. At the conclusion of the war of independence the Episcopal Church was all but crushed out of existence, there were probably at that time not a hundred clergymen in the whole country, but how much has been accomplished since! You have now thirty dioceses represented in your Ecclesiastical Parliament, and about 1700 clergymen.

"Such is the progress which has been made in less than fourscore years; but now carry on your view for eighty years more. It is well to contemplate and in a manner to realize the future. These States will then, if the present ratio of increase should continue, number a population of 200,000,000. What a wonderful and appalling thought, and how inconceivably great must be the influence exercised by such a population on the whole family of man.

"England too is spreading herself wonderfully in her vast colonies, and thank God, the Church is expanding at an equal rate. In the new colonies and dioceses of Melbourne and Adelaide, where an immense population has sprung up within a very few years, the number of the clergy has, within the last six years, that is, since their organization as dioceses, increased seven and eight fold. In South Africa, within the same period, the number of the clergy has been raised from thirteen to upwards of fifty by the untiring energy and devotion of a most active and energetic bishop. New Zealand is the centre of a most promising missionary enterprise among the islands of the Pacific.

"With good reason may the American and English Churches provoke each other to rivalry in good works. They are the Churches (it were no flattery to say) of the most enterprising and most expansive nations of the earth. The moral and religious doctrines of large portions of the world seem committed to their keeping; and the abundant talents committed to them may surely be regarded as an intimation of Providence, that they are to be employed for the furtherance of Gospel truth throughout the world.

"The mission on which I and my colleagues are sent, has, as one of its principal objects, the closer union in feeling and action of the two Churches. We have already met a Committee of your own Board in conference on missionary matters, and we are resolved to shew that our mission has a real

meaning. No inconsiderable good, indeed, is effected by the interchange of courtesy, and the opportunities of friendly intercourse. But we have a further and a higher object, to exhibit the two Churches in close alliance, and strictly speaking, fellow labourers in the Propagation of the Gospel. On their hearty and frank co-operation may depend in a great measure the evangelization of the world. What America is doing for her great Western States, England is attempting to do for her colonies and dependencies, and I warn you, American Churchmen, not to be outstripped in the race by England. We have already six and twenty colonial sees, and two more are about to be immediately erected in South Africa, one of them for the new colony of Natal. Besides, we intend to subdivide our large dioceses, and not to rest satisfied till the Church is perfectly organized, and so in a condition to perpetuate itself throughout the entire extent of the British Empire.

"But I will add no more. *We* may be called the pioneers of the road of communication between the two Churches; and I sincerely trust that now the way has once been opened, the messengers of both will be frequently passing to the borders of each other for brotherly counsel and encouragement, so that the real meaning of the word *Catholic* in our creed may be practically understood, the taunts of Romanists as to our isolation silenced, and the world convinced that though our nations are separate and independent, our Church is essentially one."

The Rev. H. Caswall said that he felt highly honoured in being permitted to address once more

his dear American brethren. He was connected with America by the closest possible ties, and more than a quarter of a century had elapsed since first he set his foot upon its shores. Here he had received his ordination—here he had laboured as a missionary in the West, and had formed a deep sense of the overwhelming importance of the domestic operations of the Board of Missions. He need not allude particularly to the advancements and improvements of the United States during his absence of nearly twelve years. He had known the American Church when it possessed but 9 bishops and 450 clergymen. He now saw before him a Convention of 30 Bishops, with the representatives of nearly 1,800 clergy—a Convention possessed of vast powers for good. He might truly say, "Blessed are the eyes which see the things which I see." Considering the unity of origin, of language, and of feeling existing between the English and American people, he had long entertained the desire of seeing the English and American Churches more closely united in the great work of subduing the world to Christ. For many years he had laboured to advance this great object, and now found himself associated with a deputation designed for this identical purpose. He therefore rejoiced, and would rejoice. As he looked round on this vast assemblage, he saw the familiar countenances of many of the friends of his youth—colleagues and associates in missionary work. He saw their heads frosted over by time, while, thank God, their frames yet appeared vigorous, and capable of serving Christ

and the Church for many years longer. In meeting them again on the present joyful occasion, he assured them of his sincere regard and sympathy. Let not the English language, framed to express the noblest sentiments, ever become the tongue of a godless and degenerate people. God has given to us of the Anglo-Saxon race, not only one language, but the gold of this earth, the science, the mighty power of the press, of the steam-ship, of the locomotive, of the telegraph. He has given us also the same Bible, the same Prayer-book, the same Church. Let us make united and well-concerted efforts, in reliance on God, to diffuse this Bible, this Prayer-book, this Church, throughout the world, and the wilderness and solitary place will rejoice, and blossom as the rose. For his brethren and companions' sakes, he would wish them all prosperity.

The Right Rev. Dr. Medley, Bishop of Fredericton, said that he had not the remotest idea till he entered the room that he would be called upon to express the sentiments of affection of the Colonial Church for them. In the minds of all the bishops with whom he was acquainted there was one feeling of the deepest affection towards the Protestant Episcopal Church of the United States. He was sure that he only spoke the spirit and sentiments of the Churchmen throughout the forty colonies, and in all of them the self-same feeling prevailed. He asked what it was that had brought them all together there that night? What want had they come to supply? There were three

things they wanted, the *unity*, the *fulness*, and the *extension* of the Church.

He spoke of the two countries—England and America—as being essentially one. They had, to a great extent, a common polity. England was a monarchy, surrounded by republican institutions; and America was a republic surrounded by monarchical institutions. Both contained the strongest elements of popular liberty, together with the strongest bands of Conservatism. Both protested against unlimited power as well as against popular license. In both, the true definition of liberty was *Right, protected by Law.* In both, the great mass of the people were satisfied that politics alone are nothing without religion. *Our* guide in religion is the Bible and the Prayer-book. *We* have not a Church to seek, or to make; but we have one to uphold, extend and defend. We are already members of Christ, children of God, and inheritors of the kingdom of heaven. The clergy alone are not the Church. The greatest bishop is no more a member of the Church, than an infant just baptized, and regenerated of water and the Holy Ghost. But the clergy are certain officers of the body, who have been appointed for the general good; and there is nothing in their office to impair or derogate from the full membership of others. He expressed his high satisfaction at having seen, that morning, in General Convention, laymen standing up in defence of the Church, and shewing the same spirit that had been so gloriously displayed by Cranmer

and Ridley. To see the laity thus nobly supporting the bishops, *this* gave strength, influence, power and depth to the progress of the Church. It would be a joyful day when, in *each* country, the laity should be seen occupying this their proper position. Let the laity once learn to exert themselves in bringing other laity into the Fold, and there would soon be vastly more strength than could be obtained by the creation of many more bishops. How much stronger would this make the Church than all those weak and vain attempts to attain a unity *outside* of the limits laid down in Holy Scripture! The unity of love was a greater strength than many great and glorious victories won in battle. He here alluded to Trafalgar and Waterloo, and to the triumphs of American arms. These victories, he said, were wholly external. But the unity of love was internal. It is the bond which God has formed to bind us together, and what God hath thus joined let not man put asunder. He then exhorted his hearers to cast away all party prejudices, and strive with one mind for the growth of the Gospel, all walking by the same rule and minding the same thing; that there should be no contest of bishop with bishop; but that they should continue henceforth to carry into the world the same principles they professed on the platform, otherwise the world would never cease to cry against their religion, "Fie upon it!"

He then turned to the subject of *fulness*. Faith and reason were intended to go together. We were

required to "prove all things," and "hold fast that which is good;" and the carrying out of this precept would lead us neither to the meagreness of Geneva nor to the meretricious superfluities of Rome. We were neither to add nor to take away. If faith alone were relied upon, without the exercise of reason, many additions would be made to the faith once delivered to the saints. If reason alone were trusted, men would soon come to doubt the Deity of Christ and the Personality of the Holy Spirit. But in the true Church, both had their place; and the love of science was hereditary and transmissive in its nature, as well as the love of faith. The Church of England found no occasion to imprison a Galileo, but was glad to acknowledge a Newton. She was satisfied that the God of nature was the God of grace. The Church, therefore, required *fulness of intellect*. In connexion with this, and as a proof of the close union of the Colonies with the United States, he alluded to the fact that New Brunswick is largely supplied with English books in *American reprints*. And among these reprints were the works of the great English Theologians—Divines as great as any in Christendom.

He then considered *fulness* in another point of view. England, he said, had a glorious history, and she was fond of looking back at a past of which she might well be proud. America, as yet, was mainly concerned in looking forward to the future. He touched upon the subject of American Cathedrals, and the strong tendency there is to assimilate still further to

England. He described the emotions of an American in England, present for the first time at her solemn and majestic Cathedral services. This was a new thing for him to enjoy, and one well adapted to call forth the highest raptures of devotion. This was the blessed *fulness of beauty*, which gave something for the senses to enjoy, as well as the soul. For man was not composed of spirit alone, but of *body*, *soul*, *and spirit*. All these were to be devoted to God's service, and therefore, in worship, provision should be made for all. Thus the whole man would be consecrated into an everlasting temple unto the Lord.

He then passed to the last branch of his subject—that of *extension*. He said it was the duty of his hearers to extend the Church first at their own doors, carrying the Gospel to the degraded thousands and ten thousands in the streets and lanes of New York, who are now living as outcasts, without hope and without God in the world. Besides these, England was sending a constant stream of emigration to America, and it was the duty of American Churchmen to look after such emigrants, and to see that they were saved to the Church in which they had been baptized. It was their duty thus to make the best of them, or they would become an element of evil rather than of good. Not one tenth of the work had yet been done, although the exertions were great both in England and America. Action at the centres, in the great cities, is necessary. Activity elsewhere will not compensate for sluggishness and deadness at

the centres. It is a bad sign when there is life only at the extremities, and naught but rottenness at the heart. On this subject, the lines of George Herbert were often a comfort to him:—

> Religion stands on tiptoe in our land,
> Ready to pass to the American strand.

And so it was ready to pass to America; but not so as to leave England. What would be the feelings of that good and holy man if he could see to what an extent his prophecy has already been accomplished!

In conclusion, he would add only one word more. We read that another great and good man, Hooker, when drawing towards the end of his last sickness, was rapt in divine contemplation; and when asked upon what he was meditating, he said "Upon the number, the order, and the obedience, of the Angelic Host:" and thus he passed to his rest. What better subject of meditation could be found for us? In extension, let us draw nearer to the *number* of the Angelic Host; in the reasonableness and beauty of the Church Services, let us aspire to their heavenly *order;* and in following in all things the Word and Commandment of God, let us strive to attain their holy obedience, without which all else is nothing worth. O that such number, such order, such obedience, might in our day be seen on earth!

The meeting then adjourned to the following Monday.

CHAPTER V.

THE GENERAL CONVENTION AND BISHOP IVES.

Settlement of the California question.—Proceedings of the Joint Conference.—Church of the "Holy Communion."—Trinity Chapel.—Resolution in favour of an increase of Catholic Relations with the Church of England.—Discussion respecting Bishop Ives.—Reception of the Deputation at Trinity School.—Speeches delivered on that occasion.—The Convention resolves to send Missionary Bishops to California and Oregon.—Degradation of Mr. Walker.—Bishop Doane's Sermon at St. Bartholomew's.—Discussion respecting the re-admission of lapsed Ministers.—Deposition of Bishop Ives.

On Saturday morning, Oct. 8th, I attended the General Convention in company with Archdeacon Sinclair and Mr. Hawkins. After divine service the Rev. A. C. Coxe, of Connecticut, introduced some resolutions touching the expediency of dividing the thirty-three dioceses into four provinces with a general council once in twenty years. The resolutions were laid on the table for future consideration.

The Rev. Mr. Craik, of Kentucky, moved an amendment in the canon on the election of bishops,

which was referred to the committee on canons, as was also a resolution by Dr. Brooke, on the formation of new dioceses. It was resolved that the Board of Missions should be called upon to report its transactions on the next Friday at 11 a.m. It was also stated that the papers in reference to the election of the new bishop of South Carolina had been found correct.

The question of California then came up on a resolution offered by Dr. Potter, with regard to sending a missionary bishop to that important region. The speakers evinced much talent and ability. The subject was argued on its independent merits, and little reference was made to ancient rules or precedents. Finally a resolution was offered by the Rev. A. C. Coxe, which harmonized all parties, and was carried in the following words:—"Resolved, That the whole subject be referred to a committee of seven, which shall be instructed to confer with the delegates from California, and report thereon; and that such report shall be made the special order of the day for Tuesday, at 11 a.m." The House of Bishops signified their concurrence in the admission of the Diocese of Iowa.

At one o'clock I proceeded to the conference between the committee of the Board of Missions and our deputation. The deputies answered most of the questions which had been put to them on the previous day, and Mr. Hawkins's presence was again of essential service. It was agreed unanimously by the conference that before sending bishops into

heathen countries, there ought to be a communication between the Churches of England and America, with the view of preventing confusion, and the clashing of different jurisdictions. Other important topics of extreme interest were also taken up and discussed in an excellent spirit. We separated soon after three o'clock.

On Sunday, Oct. 9, I went in the morning to the Church of the Ascension, where the Bishop of Massachusetts preached to a congregation of 900 or 1,000 persons. The pews in the church are appropriated, and let for a very handsome price. In the afternoon I attended the Church of the Holy Communion, a very remarkable cruciform edifice of stone, erected and endowed by a gentleman recently deceased. The seats are all free, and on this occasion (as on all others when I happened to be present) were densely crowded, as well as the aisles, by about 800 or 900 persons, many of whom were obliged to stand during the entire service. The Psalms were chanted responsively to a plain Gregorian tune throughout, and the music was very commendable. There is a choir of boys, and the congregation is also taught to take part with propriety and effect. New York now contains upwards of sixty Episcopal Churches, few of which are smaller than the Church of the Holy Communion, and the worshippers collectively amount to about thirty thousand. After divine service, we walked a short distance to see the new Trinity Chapel, an offshoot from Trinity Church, now erecting in the upper part of the city. The

building is of the dark-coloured stone generally used in this neighbourhood, and seems to be constructed on correct ecclesiastical principles. The roof appears about 70 feet high, and the nave contains nine lancet windows on each side. There is a spacious and lofty chancel, with a handsome apse. All around new streets were springing into existence, and great numbers of splendid mansions were advancing towards completion. Many costly places of worship were also raising their heads; and from reliable information I gathered the fact, that professed infidelity and atheism are at a low ebb in this city of merchant princes. In all the better part of New York the families attend divine worship, either that of the Church, or of the "orthodox" (*i.e.*, Trinitarian) descriptions of Dissenters. The servants are generally Irish, and are usually among the followers of Dr. Hughes, the Roman Catholic archbishop.

On Monday morning, October 10, the General Convention assembled at eleven o'clock, in order that the clergymen who had officiated in various parishes on Sunday might have an opportunity of taking a part in the proceedings. After morning prayers, the Committee on Canons reported on a canon passed by the House of Bishops on Friday, in reference to the abandonment of the communion of the Church by any of its bishops, with a view to such a case as that of Bishop Ives. Some amendments to this canon were proposed, and the report was re-committed.

Dr. Vinton of New York, on behalf of the com-

mittee, reported in favour of an amendment to Article II. of the Constitution, requiring that lay deputies should be communicants, or at least confirmed.

Judge Hoffman moved the consideration of the expediency of "a law of the Church general" for the proper administration of discipline, and brought before the House a resolution passed by the New York Diocesan Convention, in regard to the interference of the secular with the ecclesiastical courts. The motion was referred to the Committee on Canons, as was also a proposed canon to the effect that portions of the Prayer-Book might be used in places where as yet no parish was organized.

The Rev. Dr. Mason, of North Carolina, then offered the following resolution: — "That (the House of Bishops concurring) a committee of seven should be appointed to take into consideration such measures as may tend to increase the friendly and Catholic relations between the Church of England and her dependencies, and the Protestant Episcopal Church of the United States, with a view to the joint conciliar action of this Church and all the Churches of the Anglican communion."

Judge Williams of Virginia thought the American Church was getting on quite well enough without the Mother-Church, though he was favourable to keeping up the best relation, viz. that of a friendly spirit.

Judge Chambers, of Maryland, wished the subject to be discussed.

The Virginia gentleman explained that he meant no discourtesy to the English Deputation, which he received with open arms. But in a matter of such vital importance as this, which looked towards a future alliance of the two Churches, and might lead to bringing the American Church under the control of the English Church, which was itself subject to a civil power, he hoped the House would meet the proposition and decide on remaining independent.

The Rev. Mr. Hanckel moved that the reference to conciliar action should be struck out.

The Rev. Mr. Ridgely, of Delaware, said that throughout the United States there prevailed great jealousy of a union of Church and State, and that it was impossible (even if advisable) to hold intercourse with the Church of England, of which Parliament was the legislative body. Convocation was a mere phantom.

Judge Conyngham, of Pennsylvania, was in favour of discussing the motion.

Judge Williams replied. He contended that it should not be considered any discourtesy on the part of this House to lay the proposed resolution on the table. Sending the resolution to a committee would either lead to a waste of time or be the means of introducing a firebrand into the Convention. It could lead to nothing; as, without the English Parliament, or her Majesty the Queen, who was the head of the English Church, there could be no response.

The Rev. Dr. Potter spoke in favour of appointing the committee. When they reported, the House could act upon that report with less appearance of discourtesy. On motion of the Rev. H. Caswall[a], (now present,) a resolution like that now proposed had been adopted with unanimity, in a Convocation of the English Church—so that the gentleman's judgment that there could be no response was at fault.

Judge Chambers contended that there was not one person in America—male or female—who desired any alliance between the Protestant Episcopal Church of the United States and the Government of the country. Nor could any one have feared such a result, who at all understood the Constitution.

The Rev. Mr. Ridgely explained, that what he had meant was that there were at one time some who feared that such a union was contemplated.

Judge Chambers replied, that at no time did the constitution admit of such a union; and the Pro-

[a] The resolution alluded to by Dr. Potter was proposed by the Author in the Convocation of the Province of Canterbury, on the 12th of November, 1852, was seconded by Archdeacon Grant, and was adopted with but one dissentient voice. It reads as follows:—"Resolved that this Lower House of Convocation, desirous of promoting intercommunion between distinct portions of the Church, beg to represent to His Grace the Lord Archbishop, and to the Right Reverend the Bishops, that they have derived great satisfaction from the affectionate invitation to unite in solemnities, interesting to the whole Reformed Church, addressed by his Grace during the past and present year to the Bishops of the Episcopal Church in Scotland and in the United States of America, and from the cordial manner in which that invitation was accepted."

testant Episcopal Church of America would be the last to desire a union with the State. He thought the fear of rousing any feelings of jealousy on that question was without foundation. Before sitting down, he would explain to the reporters that Maryland was responsible for his sentiments. He had seen himself reported from Indiana, Virginia, and almost every other State; but he took pride in saying he belonged to Maryland.

The Rev. Dr. Norwood spoke in favour of laying the resolution on the table.

A member called for the reading of the resolutions already passed, welcoming the deputation from England.

The Hon. Mr. Newton wished to test the sense of the House, and moved to lay the resolution on the table, though he would *con amore* vote against doing so.

The vote was taken, and the motion to lay on the table lost.

The resolution, as amended, was then put to the vote, and carried almost unanimously.

The credentials of the Rev. Mr. Davis, Bishop-elect of South Carolina, were then signed by all the members, and the house adjourned.

The Joint Conference on the missions of the two Churches then met, and made further progress, Bishop Kemper occupying the chair. Bishop Burgess and the Rev. Ernest Hawkins were appointed by the chairman a sub-committee on the

questions addressed to the Society for the Propagation of the Gospel, and Bishop Potter and Archdeacon Sinclair a similar committee on the subject of a joint prayer in behalf of the missions of both Churches. There was much interesting conversation on the last-named topic. Some had wished for a new petition in the Litany, to the effect that it might please God to send forth more labourers into the harvest. But it was unanimously agreed that no meddling with the Prayer-book was expedient, and that some other method must be adopted.

In the evening, at half-past seven, we attended the adjourned public meeting of the Board of Missions at the Church of the Ascension. The attendance was again very large, amounting probably to 1,800 persons, and most of the Bishops and other members of the Convention were present. Bishop Meade, of Virginia, again presided, and opened the meeting with prayer. Bishop Boone, of China, made an interesting address, in which he alluded to the importance of his mission, and the comparatively small interest felt in regard to it by the American public. He then introduced one of his converts, named Tong, an amiable-looking youth, dressed in full Chinese costume, and described as the son of a Mandarin. Tong made a very effective though simple address, in tolerable English, and with great self-possession. "I remember," he said, "in my younger days, whenever my dear parents went to the temple to worship, I was taught

to do the same, and to worship idols as gods. But I was taught in Bishop Boone's school to know the true God, who created heaven and earth. I was led to repentance, and was baptized. Then I was no more an idolator, but a member of Christ, a child of God, and an inheritor of the kingdom of heaven. There are many others who have been likewise brought to see the light of the Gospel. I thank you for having sent the Bishop, and the ministers, and the ladies, to teach us this blessed truth."

The Rev. Mr. Syle, one of the missionaries to China (an Englishman by birth), then made a powerful address; in which he alluded particularly to the progress of Christianity among the insurgent Chinese, and the opening thus afforded to the Church. He blamed severely the lukewarmness of American Episcopalians, and said that each communicant had contributed less than two cents a week (on an average) towards the missions of the Church, foreign as well as domestic.

The Rev. Dr. Stevens of Philadelphia, delivered an eloquent oration, in which he alluded to the domestic missions of the American Church as being of overwhelming importance. He reminded the audience of Mormonism, that plague-spot on the western country, which he denounced as one of the most monstrous heresies which the imagination of man could devise.

Bishop Eastburn, of Massachusetts, spoke of the union of the English and American Churches, and

of the responsibility resting on those Churches, in regard to the propagation of the Gospel.

The Rev. Dr. Tyng delivered an address characterised by the imperturbable self-possession, the vehement action, and the tremendous tones of the reverend speaker. He concluded by saying, that the collection ought to amount to at least five thousand dollars.

The collection was then made, and the meeting broke up. I afterwards saw the collectors in the vestry sorting a number of bank notes, and counting a quantity of gold and silver, which had been received in the gilded alms-basin given to the American Church by members of the University of Oxford. I was informed that the collection amounted to eleven hundred dollars, in addition to a considerable amount received on Friday.

On Tuesday morning, October 11, the Convention re-assembled, and, after prayers, was called to order by the Chairman. The Rev. Dr. Mason reported from a committee that the certificates of Dr. Atkinson, bishop elect of North Carolina, were canonically correct, and that the vacancy of the diocese had been caused by the late bishop abandoning and apostatizing from the Church. On the other hand a minority of the same committee reported to the effect that, under the existing canons, a vacancy can be created only by death, resignation, or a canonical deposition. The report was recommitted.

The committee on the Prayer-Book reported in favour of an amendment, authorizing the Bishop of

each diocese to permit a form of prayer, selected from the Prayer-Book, to be used in places where there is no organized parish, instead of the full service.

The Committee on Canons reported certain amendments to the Canon "of securing an accurate view of the state of the Church." These, after some discussion, were passed, and sent up for concurrence.

The same Committee reported against the proposed amendment of the Canon of the Election of Bishops, which would have made less than six Presbyters competent to the election of a Bishop.

On motion of Dr. Hanckel, of South Carolina, it was referred to the Committee on the General Theological Seminary, to decide whether South Carolina or Pennsylvania was entitled to appoint the nine additional trustees of the Seminary, arising from the "Kohne Legacy" of $90,000.

A petition for an edition of the Prayer-Book in Spanish, was referred, on motion of Dr. Stevens, to the Committee on the Prayer-Book.

The Special Committee on the California question reported progress, and was continued.

On motion of the Rev. Mr. Scott, of Georgia, a proposition to add a petition to the Litany, or Daily Prayers, for the sending of more labourers into the harvest, was referred to the Committee on the Prayer-Book.

The Committee on Canons reported in favour of amending the Constitution, by striking out all of that paragraph which limits the number of Presby-

ters and of square miles in forming new dioceses. The amendment was unanimously adopted.

The same Committee reported in favour of another amendment to the Constitution, requiring the lay deputies to be Communicants, and resident in the diocese they represent.

A message was at this time received from the House of Bishops, stating that on Tuesday a memorial from the (English) Society for the Revival of Convocation[b], had been brought to the notice of the House of Bishops, and that the following resolutions had been adopted:—

"That the said memorial be respectfully laid on the table, and that a copy of this preamble and resolution be transmitted to the Society for the Revival of Convocation.

"That the secretary lay before the House of Clerical and Lay Delegates a copy of the above, together with the memorial in question."

It was distinctly understood, and in fact expressly stated, that this resolution originated, not in any want of sympathy with the friends of Convocation, but solely in an unwillingness to seem to interfere in any question touching the political relations of a sister Church. For my own part I was perfectly satisfied that in this respect the bishops acted wisely.

The case of Bishop Ives then led to the proposal of a canon "on the abandonment of the communion

[b] See Appendix (A.)

of the Church by any bishop, priest, or deacon," providing that an open renunciation of the doctrines of this Church, or a formal admission into any other religious body, should be held equivalent to a deposition. Judge Hoffman, on the other hand, contended that the proposed canon was liable to the objection of creating a crime which did not now exist. He contended that the principle of a diocese being competent to receive the resignation of its Bishop had long been recognised, but that such resignation would have no validity till ratified by a majority of the House of Bishops. As the law now stood, there was no authority in this House to declare the diocese of North Carolina vacant, nor to proceed in the election of a new bishop. He contended that the House of Bishops alone had power to pass sentence of deposition.

The House then adjourned for the day.

Our Conference then assembled, and took up the subject of the Greek and other Oriental Churches. A paper on this subject was read by the Rev. Dr. M'Vickar, and from the conversation which followed, it appeared probable that the American Church would leave to the Church of England all missionary efforts among the Eastern Christians. Bishop Burgess, of Maine, said that American Churchmen in general would approve of only such missions in that quarter as should be directed to the removal of existing corruptions. No mere fraternization would satisfy their wishes and expectations. The speakers alluded also

to the bishopric of Jerusalem, the circulation in the East of publications of the Society for Promoting Christian Knowledge, the position of American Dissenting missionaries in the same region, the doctrines of the Nestorians, and other interesting points. About 5 P.M. we adjourned.

On Wednesday I again attended the General Convention, which I found still occupied with Bishop Ives's case. Earlier in the day the Rev. Mr. Prescott had presented a petition, complaining that he had been unjustly sentenced to suspension by Bishop Eastburn. The Convention, however, (being in no sense a court of appeal,) had refused to receive the petition by a vote of 57 to 54.

Dr. Mason, of North Carolina, contended that the abandonment and apostacy of Bishop Ives amounted to much more than a resignation, and that there could not be a more perfect evidence of the abandonment and apostacy of any one than that furnished by Bishop Ives himself. He spoke in defence of the course adopted by the diocese to which he belonged.

The Rev. Mr. Craik, of Kentucky, maintained that no man could depose himself by his own act, but that jurisdiction was a matter of human enactment. Bishop Ives, by failing to fulfil his part of an implied contract, had released his diocese from its implied stipulations, and had, in fact, left it vacant. With regard to deposition for his crime, that must yet be considered by a competent authority.

Judge Williams, of Virginia, said that he pro-

posed to discuss the question according to common sense. He was sick of hearing of ancient canons, and musty fathers. He had much greater faith in modern canons, believing that the world grew wiser by experience. Bishop Ives had left the Protestant Church and gone over to Rome, and kissed the pope's toe. Could there be, therefore, any question whether the diocese of North Carolina was vacant or not? Bishop Ives was now glorying in his shame, and this Church, if true to herself, should express her sentiments in a manner not to be misunderstood.

Judge Ruffin, of North Carolina, argued that, if it were competent for a diocese to elect a bishop in the case of death or resignation, it was also competent for it to engage in such election in the case of abandonment or apostacy. But North Carolina was, nevertheless, prepared to submit to any decision to which the Church might come.

Mr. Hugh D. Evans, of Maryland, replied. The question for them was, whether there was any impediment in the way of confirming the choice made by the diocese of North Carolina, of a most estimable man. His learned friend from North Carolina had indulged in an able argument to prove two propositions: First, that the act of going over to the Church of Rome was such as *ipso facto* vacated the office and jurisdiction of bishop in the diocese; secondly, that there was abundant evidence that Bishop Ives had so apostatized. It was not his intention to dispute either of these propositions. But they had to

consider in whom was vested the right to declare whether the diocese was vacant. The canon of the Church which had been made to prevent the recurrence of such a case as that cited by his learned friend—the vacating of Ohio by Bishop Chase—declared that a bishop could not resign without complying with certain forms, which had not been done in the case of North Carolina. The speaker went on to argue that it was not competent for the diocese to declare that a vacancy had taken place. If Bishop Ives resigned, he should do so through a form agreeable to the canon. If they contended that the diocese became vacated through the apostacy or crime of the bishop, surely they did not pretend to a right of passing sentence upon that crime. The position taken by gentlemen, that the election of the diocese was that which gave jurisdiction to the bishop, he disagreed with. He quoted from the Council of Nice, and argued that it was the act of consecration which gave jurisdiction. They should go to some inherent right and that was only to be found in the House of Bishops. When the House decided on the qualifications of the Rev. Dr. Atkinson, he would have great pleasure in signing his credentials. He would be asked how he could do so, considering that the election was void? He did not consider that election void. Gentlemen of his profession (the law) were often led astray, by drawing too close an analogy between civil and ecclesiastical law. Now, the election of a bishop by the diocese was an inchoate and incomplete, act—not perfected until the House

of Bishops had confirmed it; therefore he did not consider the election void.

The Rev. Dr. Potter offered the following:—

Resolved, That it is highly fit and proper that the vacancy in the Diocese of North Carolina should be recognised formally by a declaration of the House of Bishops, in order that the House may proceed to sign the credentials of the Rev. T. Atkinson.

Judge Chambers argued at some length in favour of the canon proposed by the House of Bishops, and reported on by the Committee, and asked of the members who did not consider that canon necessary, that they would yet vote for its adoption, to remove any difficulty that might exist in the House of Bishops, in confirming the election of the Rev. Dr. Atkinson.

The Rev. Dr. Hanckel offered the following as a substitute:—

Whereas, the Rev. Dr. Silliman Ives, late bishop of North Carolina, has apostatized to the Church of Rome, and abandoned his diocese, therefore,

Resolved, That the House of Bishops be requested to declare that that diocese has become vacant.

And, whereas, the Convention of the said diocese, in consequence of the abandonment of its late bishop, has elected the Rev. Thomas Atkinson to supply that vacancy; therefore,

Resolved, (if the House of Bishops concur) that this House proceed to confirm the said election, according to Canon III. of 1832, in order that he may be consecrated.

The House then adjourned to meet at 10 A.M. on Thursday morning.

At 3 P.M. the English Deputation was received by the Trustees and other gentlemen connected with Trinity School, an institution founded 140 years ago by the Society for Propagating the Gospel, and attached to Trinity Church. The deputation, attended by the bishops of the American Church, the bishop of Fredericton, and a large number of the clergy and laity, proceeded to the school, where they were ushered into a large apartment, in which the principal (the Rev. Dr. Morris) and upwards of 100 of the boys were already assembled. Bishop Wainwright took the chair, and was supported on the platform by Bishop Spencer, Bishop Medley, Bishop Doane, Archdeacon Sinclair, and other distinguished persons.

Bishop Wainwright, as the President of the Board of Trustees, on their behalf welcomed the Deputation, in a neat and graceful address. He assured them that the school, efficient as it was under its excellent and accomplished Rector, was yet in its infancy. The future would yet see its towers rise, and its reputation increase, until it should become the Eton, the Winchester, the Harrow, or the Rugby of America.

Bishop Spencer replied in the name of the Deputation, and spoke in a very suitable and feeling manner. He said that, although he had read and heard much of the American Church, and its past history, he had never been prepared for what he had actually

seen ; he had never formed an adequate idea of the high position, the influence, the numbers, the intelligence, and the general prosperity which he found that beloved sister Church really to possess. He should return home beyond measure encouraged and strengthened, and should rejoice to report what his own eyes had witnessed, and what his own ears had heard. He assured all present that the Church in England loved, and was proud of the Church in America. Archdeacon Sinclair also briefly responded.

The Lord Bishop of Fredericton, at the request of Bishop Wainwright, made a short speech, which, like that of Bishop Spencer, was vehemently applauded. He addressed himself very much to the boys themselves, whom he reminded of William of Wykeham's famous saying that—"Manners makyth man." What would it profit a man to possess all the wealth of New York, unless he possessed also the advantages of mind, morals, and manners. These should be the great ends of education, and to these ends the noble foundations of the mother country had been directed. He believed and trusted that these would continue to be the chief ends of Trinity School. Bishop Wainwright had alluded to great improvements and additions which were in contemplation. He felt sure that these things would be accomplished, for with Bishop Doane by his side, and other energetic friends of education in the room, he knew that he spoke in the presence of men among whom to will was to execute, to design was to per-

form. England might be compared to an ancient oak, but America and the colonies also were framed from that oak's very heart, and he rejoiced to believe that the lads now present would prove themselves worthy " chips of the old block."

The reverend head of the school, Dr. Morris, said that he recognised in the Deputation not strangers, but the founders of the school; for they were the representatives of that venerable Society which founded and long supported that school, while New York was yet a colony of the British Crown. Dr. Morris alluded to his own position as illustrating the point of contact of the two Churches of England and America, for he was born and bred in the old country, a subject of the Queen, but now was a clergyman of the Church of America; he was far from the homes and the graves of his fathers, but he was still a citizen of that great kingdom, the Church Catholic. He said they could have but a small idea of the work which the venerable Society had done in America; that they might well be proud of the footprints which it had tracked all over the land, so deeply that time can never efface, and no torrents of revolution can ever wash them away. There was one source of the blessings that had everywhere followed the Society's labours, known only to God; and that was the grateful prayers of the widows and orphans who had been benefited by the foundation of this now flourishing school. He bade the honoured Deputation, on their return, to tell England's great Sovereign that her greatest strength is in the

Church: and to tell England's sons, that, let but a hand be stretched out to mar the beauty of their and *our* Church, and a thousand Americans would be ready to take their places under England's flag, and their blood would be shed in her defence as willingly as the warmest that flows in Britons' veins. He then spoke of the boys of the school. They were yet boys: but their heads were old enough to understand the debt they owed to the venerable Society, and their hearts were large enough to wish that he were able worthily to return thanks in their behalf. But for them to hear and to see the good done, was the best tribute that it was in his power to give, and the very best that affection and gratitude can return for benefits received.

The Rev. Dr. Haight followed, giving a detailed history of the school, from its first foundation to the present day. One of the elder boys, in a very modest and unaffected way, then expressed the gratitude of the American youth towards England. He concluded by reciting a poetical composition, distinguished by a simple expression of proper feeling. The names of the guests were then called over, in the order in which they were to proceed to dinner. Bishop Wainwright led in Bishop Spencer; Archdeacon Sinclair was committed to Bishop Otey, of Tennessee; Mr. Hawkins took the arm of Bishop Kemper; and I was honoured with the hearty grasp of the bishop of Michigan. The other bishops, with the numerous lay and clerical guests, followed in order. The dining-hall was surrounded

on three sides by tables. At the middle of the central one sat Bishop Wainwright, with Bishop Spencer on his right, and the archdeacon of Middlesex on his left. I was placed between the bishops of Alabama and Michigan, and Bishop Boone, of China, was in front. Mr. Bunch, the British consul for Charleston, sat opposite Bishop Spencer.

After the repast, various toasts were offered by Bishop Wainwright, and were responded to with capital feeling and tremendous applause. "The health of the Queen" having been drunk in connection with that of the President, the British consul very appropriately remarked that while the bishops present could testify to the good feeling between the Churches, he, as a layman, and as a representative of the Queen, could express most truly the regard entertained towards the Americans by England as a nation. He believed, however, that the Church was at the bottom of the best sympathies which existed between the mother and the daughter.

"The health of the Archbishop of Canterbury" was also proposed; and the Bishop of London and the Society for Propagating the Gospel were not forgotten. Bishop Spencer, Archdeacon Sinclair, and the Rev. E. Hawkins returned thanks, in appropriate addresses. It was mentioned that the present deputation (as well as the American deputation of last year) originated in the desire of the venerable primate to cultivate the most friendly

relations with the Church in America. "The health of Bishop Boone" was not omitted.

Bishop Boone, in reply, expressed his hopes that the friends of the Propagation Society would remember him and his fellow-labourers in China.

Bishop Medley, in answer to similar kind expressions, made another of his very effective speeches, which elicited rapturous applause.

Finally, Bishop Wainwright's health was given, and, at Mr. Hawkins's request, three English cheers were added, and one cheer more.

In the evening Bishop Wainwright gave another of his "receptions," which was attended by such members of the Convention as were not engaged upon committees. Their wives and daughters (if present in the city) were also invited, and the evening passed off very pleasantly.

On the morning of Thursday, October 13, the Convention adopted a resolution, reported by a committee, in favour of sending missionary bishops immediately to California and Oregon. The Committee on Canons reported some alterations in regard to the election of bishops, and proposed that the mode of trying bishops and clergymen should hereafter be arranged by the General Convention. A long discussion then arose on the case of Bishop Ives, and various resolutions were proposed and rejected. At length, the canon sent down from the House of Bishops on Tuesday was adopted, with only one dissentient voice. The canon provided

that an open renunciation of the doctrines of the Church, or a formal admission into any other religious community, should be equivalent to deposition. A vote of thanks was then passed to the persons in New York who had sent invitations to the members of the Convention to attend their exhibitions, such as the Panorama of Niagara, and the Egyptian Antiquities.

Mr. H. D. Evans, of Maryland, gave notice of a new canon, providing for the emergency arising from a bishop being absent from his diocese.

Soon afterwards the Convention adjourned.

In the afternoon our meeting for conference again assembled. Bishop Burgess read the report of the sub-committee on the Gospel Propagation Society, and its mode of operation. Dr. M'Vickar read an able report on the Greek Church, in which the orthodoxy of its doctrines was successfully established, and the principles were stated on which alone the Anglican Church w uld be justified in sending missionaries among the Oriental Christians. There was also a report on the subject of a form of prayer adapted to the use of converts from paganism. After a discussion replete with interest, the committee separated about half-past eight P.M.

The same day the Judge of the Supreme Court of New York, (Judge Edmonds, the celebrated spiritualist,) decided the question as to the clergyman (Mr. Walker) who had appealed to the civil courts against the decision of the Ecclesiastical Court. Mr. Walker had invoked the interposition of the

temporal authority, on the ground that his civil rights, viz., his exemption from taxation and from the performance of certain civil duties, would be affected if Bishop Wainwright should be permitted to degrade him. The judge considered that this point would be a sufficient ground for the action of the court; but said that the only cognizance which he could take of the matter was in reference to Bishop Wainwright's competency to decide according to the canons of the Church. The injunction against Bishop Wainwright must be dissolved; and the dissolution was pronounced accordingly. The next morning, in St. John's Church, before the meeting of the Convention, Bishop Wainwright, in the presence of many of the clergy and laity, solemnly pronounced the deposition and degradation of Mr. Walker. The case cost the Church four or five thousand dollars; but the cause of discipline finally prevailed, as was anticipated from the beginning.

Our committee of conference met again immediately after this solemn and awful act of excision from the holy priesthood. Bishop Spencer read a paper to be presented to the Board of Missions, which combined the suggestions of several of our sub-committees. Thus our business was manifestly drawing to a point. The presence of two English bishops at the Convention was a most happy occurrence. One of the American prelates told me that the unassuming manners and able addresses of these two British brethren had produced a powerful effort

for good, not only on the Church, but on the hostile and captious bodies of Dissenters by whom the Church in America is perpetually watched and criticised.

On Thursday evening, I went by invitation to the Church of St. Bartholomew, to hear Bishop Doane deliver the annual sermon to the alumni of the General Theological Seminary. After divine service (which was attended by perhaps 600 persons) the eloquent prelate took his text from the words, "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" He spoke of the reality of the work committed to the Church, the reality of her enemies, the reality of the struggles through which she must pass. Hence he proceeded to shew that the ministers of the Church must be real and earnest men, willing to endure sacrifices, to risk fortune, reputation, and even life, in the good cause in which they are engaged.

On Friday morning (Oct. 14) the Convention again assembled at ten A.M., and elected a new Board of Missions, *vivâ voce* (after prayers), on the nomination of a committee. On motion of the Rev. Mr. Ridgely it was resolved that the subject of a court of appeals be referred to the Committee of Canons.

The Rev. Dr. Vinton, of Massachusetts, on the part of the committee of canons, reported a project for a new canon, "on a minister abandoning the ministry of the Church." The proposed canon provided a mode for a return to the exercise of sacred functions in the case of a clergyman who should

have apostatized from the Church, and who should subsequently desire restoration to her communion.

This canon, proposing a striking change from the present law, caused considerable discussion; and several amendments were offered. The possible re-admission of a deposed clergyman, which would repeal part of an existing canon, was the feature which excited the most attention. It was moved to postpone the canon indefinitely.

Mr. H. D. Evans spoke in favour of indefinite postponement, because he was opposed to the canon entirely. He argued especially against the clause which proposed to re-admit a minister who had renounced, or been deposed from the holy office. Speaking of the apostacy of ministers, he said the whole of his experience had led to the conclusion that men went over to the Church of Rome because they had not courage to keep their own consciences. They wanted a confessor. He objected to receiving again into the ministry men who had once seceded.

The Rev. Dr. Vinton, of Massachusetts, said that the motion to postpone indefinitely brought up the merits of the whole question, and as he had stood a kind of sponsor to the canon, he desired to say a few words. There were two objections raised: First, that the class of persons proposed to be re-admitted by the canon, did not deserve legislation on their behalf; Secondly, that the interests of the Church did not require such consideration on their behalf. Now, the gentleman from Maryland had

spoken of the mental vagaries of men, and argued against making charitable allowance for them, and receiving the repentant minister again into the Church. The question was, would it injure the Church to take back those who had once abandoned her communion? He thought not, on the principle that "the burned child dreads the fire." How much better would a minister be able to instruct his flock against the errors of popery, who could say to them, "I have tried its communion, and have tasted of the poisoned cup." Would they refuse holy orders to a Romanist who renounced the errors of Romanism? No, they were all ready to open the doors, and let him in. And why then should they refuse to take back an erring son? He had considerable charity for mental error in the young. Mental error shewed mental activity; and he contended that one who had tasted the errors of Romanism and found them bitter, would, on his return to the Church, be a better man and more secure in his faith than one who had not practically tested those errors. The minister so returning, after such a painful conflict, brought back a trophy to the Church. He set to his seal, that after full experience and painful trial, he found the truth in this Church. He, Dr. V., believed that a line should be drawn between the minister who left the Church, through mental error, and him who had been deposed because of moral delinquencies. The former, by his return, brought honour to the Church; the latter he would on no account re-admit.

The Hon. Murray Hoffman followed on the same side. He had heard, with feelings of astonishment, a gentleman for whose wisdom in matters of the Church he had the greatest reverence, (Mr. Evans,) advocate the doctrine that no restoration was possible for the humble penitent. He was in favour of recommitting the canon, that every difficulty might be made to surround the re-admission of penitent ministers or bishops to the Church, so that none but the *truly* penitent should be received; but let them not deny to the true penitent the merciful privilege of re-admission to the ministry. Since the commencement of the debate he had not had time to search for authorities, but he happened to recollect one. It was the 4th canon passed at the Council of Antioch, which provides "for the restoration of a bishop or presbyter."

Rev. Dr. Potter did not feel prepared to vote on any of the questions brought before the House in connection with the proposed canon. There were, however, certain great principles involved in the question, on which he could speak. He believed fully in the doctrine that the discipline of the Church is intended only for the purifying, healing, raising up and restoring of the fallen, and not to turn them off as outcasts. He would rather see the canon referred, than indefinitely postponed.

The Rev. Dr. Vinton, of New York, reminded the House that they were indebted for the great work—Chillingworth's defence of Protestantism—to a Reformed Roman Catholic. They knew that Chilling-

worth wrote that great work after his reclamation from the errors of popery, into which he had fallen. He thought that a reclaimed minister could be more firmly depended upon than those who had gone silently to the very verge of temptation. He hoped, if no one else wished to address the House, that the matter would be referred, and not postponed.

The Rev. Dr. Gregory said that the subject of the repeal of Canon V. had been referred to the committee, and they reported in its stead the present canon. If they postponed the proposed canon they would only be in the same position now as they were before. He would like to understand how they were to vote? It was proposed to repeal Canon V., and if they indefinitely postponed the new canon, what effect would that have on the former?

Judge Chambers explained that if they indefinitely postponed the canon, it would be a plain intimation that they wanted no new legislation on this subject. He opposed the views put forward by Mr. Evans, and spoke at some length on the necessity of exercising charity and mercy. He argued that a layman might become a Roman Catholic, and then become a Methodist, and then a Presbyterian, and after half a dozen changes, he might come back and could be ordained a clergyman in the Protestant Episcopal Church. Why should clergymen be excluded?

Judge Williams argued against that portion of the canon which would re-admit ministers once deposed. There had been much eloquence ex-

pended on the subject, as though they were, under the existing canon, excluding repentant ministers from returning to the Church. This was not so; they were prepared to receive them cheerfully into the Church, but not as office-bearers—not as ministers. If it was understood that ministers could return, it would be an inducement to young men to leave the ministry on light grounds; let them know that the step once taken, was irrevocable, and they would well consider before taking it. He said that it was not unfledged deacons that were in the habit of going over to Rome, but their reverend doctors, and their right reverend prelates. He asked them, when they came back, after their apostacy to Rome, how did they know whether they *came* back or were *sent* back? Under the policy of the Church of Rome, ministers who had gone to that Church could be sent back under a simulation of returning to the Church, and thus stab them under the fifth rib. Such was well known to be the policy of that Church. They talked much about shutting the doors of mercy against these penitents, as if they were by this means shutting them out of heaven. He enquired if Judas came back, would he be made an Apostle? He was opposed to office-holders being reinstated in their positions, if they should happen to come back. He asked, too, how the honour of the Church could be better served than by ministers who had left her returning to her bosom as laymen? Would not the immortal works of Chillingworth have done equal honour and benefit to the Church,

if he had returned and written them as a lay member?

The proposed canon was re-committed.

About this time the House of Bishops informed the Lower House that the presiding bishop was ready to pronounce sentence on Levi Silliman Ives, D.D., and that the bishops were of opinion that it ought to be done in the House of God, and in the presence of the clerical and lay deputies. On motion, a resolution was adopted, informing the bishops that the delegates were ready to receive them.

After some minutes had elapsed, a door, leading from the apartment of the House of Bishops was opened, and all the bishops entered in a procession, with Dr. Brownell, the aged presiding bishop, at their head. The members of the Lower House stood up to receive them, and the presiding bishop took his seat, the other prelates standing around him *without* their episcopal robes, as if in token of sorrow and humiliation.

The bishop of Virginia then read the Lord's Prayer, and a few appropriate collects.

The presiding bishop then pronounced the following sentence:—"Whereas, Levi Silliman Ives, D.D., bishop of the Protestant Episcopal Church in the United States, in the diocese of North Carolina, in a communication under his proper hand, bearing date, Rome, Dec. 22, 1852, avowed his purpose to resign his 'office as bishop of North Carolina,' and further declared that he was 'determined to make his submission to the Catholic (meaning the Roman)

Church;' and whereas there is before the bishops of the Protestant Episcopal Church in the United States, acting under the provisions of Canon I. of 1853, satisfactory evidence that the said Levi Silliman Ives, D.D., has publicly renounced the communion of the Church, and made his submission to the bishop of Rome as universal bishop of the Church of God and Vicar of Christ upon earth, thus acknowledging the impious pretensions of that bishop, thereby violating the vows solemnly made by him, the said Levi Silliman Ives, D.D., at his consecration as a bishop of the Church of God, abandoning that portion of the flock of Christ committed to his oversight, and binding himself under anathema to the anti-Christian doctrines and practices imposed by the Council of Trent upon all the Churches of the Roman obedience; be it therefore known, that on this 14th day of October, in the year of our Lord 1853, I, Thomas Church Brownell, D.D., L.L.D., by divine permission bishop of the diocese of Connecticut, and presiding bishop of the Protestant Episcopal Church in the United States, with the consent of a majority of the members of the House of Bishops, as hereinafter enumerated, to wit [here follow the names and titles of twenty-six bishops], and in the terms of the canon in such case made and provided, do pronounce the said Levi Silliman Ives, D.D., *ipso facto* deposed, to all intents and purposes, from the office of a bishop in the Church of God, and from all the rights, privileges, powers, and dignities thereunto appertaining.

"In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

During the reading of this document the spectators appeared struck with awe, and not a few of them were affected even to tears. There was no appearance of bitterness or anger among the assembled prelates; their expression was rather that of profound grief at the desertion of one who had been a standard-bearer of the American Church. Amidst the perfect silence which ensued upon the pronunciation of the sentence, some member proposed that the Lower House should resume the business of the day. But this proposal was at once negatived, and the Convention adjourned.

CHAPTER VI.

THE GENERAL CONVENTION CONCLUDED.

The Deputation received at the General Theological Seminary.—Addresses by Bishops Spencer and Medley and Archdeacon Sinclair.—The Joint Conference continued.—Proposals respecting a Standard Bible.—Archdeacon Sinclair's Farewell Sermon.—Bishop Spencer's Sermon to the Negroes.—Consecration of the Bishops of North and South Carolina.—Sermon of the Bishop of Fredericton.—Report of the Committee on Expenses.—Discussions on a Prayer for an Increase of Clergy, and on a Standard Bible.—Departure of Bishop Spencer and Archdeacon Sinclair.—Arrival of a Deputation from the Synod of Toronto.—Meeting of the Board of Missions.—Subsequent Resolutions of the Board.—Discussion on Clerical Stipends.—Election of Missionary Bishops for California and Oregon.—Discussion on the Restoration of a Deposed Clergyman.—Discussion on the Judiciary System of the Church.—Final enactment of a Canon on unlearned Deacons.—Resolutions on the Report of the Board of Missions.—Canons respecting new Dioceses and Parishes.—Canons on the Institution of Ministers,

the Support of the Missionary Episcopate, &c.—Address of Mr. Patton of the Toronto Deputation.—Misunderstandings between the two Houses.—Difficulties finally settled.—Reading of the Pastoral Letter.—The Convention adjourns sine die.

In the evening of the same day the English deputation was received at the General Theological Seminary by the trustees and professors of that institution. It may be necessary to state that the seminary in question was founded through the exertions of the late Bishop Hobart, and possesses several valuable endowments. It is under the management of the bishops and other trustees, appointed by the various dioceses, somewhat in the proportion of their respective contributions. Within its walls candidates for holy orders (after passing through a collegiate course of study) are instructed during three years in pastoral theology, systematic divinity, Church history, and the Hebrew language. The present number of students is about 65.

At eight o'clock the English Deputation met in the vestry attached to the seminary chapel, and were introduced to some of the trustees, the dean of the seminary, and others of the professors. Having been arrayed in surplices, we proceeded to the chapel, in company with Bishop Wainwright, the bishop of Fredericton, and many others.

The chapel was densely filled with students, and their friends, with no small number of ladies. Nearer the chancel rail were several of the bishops and other trustees of the institution.

The evening prayers were said by Archdeacon Sinclair and myself, the Psalter being sung as usual. Bishop Wainwright then made a brief introductory address, mentioning the presence of the Delegation, and the object of that presence, which was, the strengthening and reviving of the visible Unity of the Church. He then called upon the dean of the faculty to extend to the delegation the welcome of the seminary.

This duty was discharged by the Rev. Professor Mahan, the dean for the year, in a short, but neat and happy manner. After speaking modestly of the infancy of American institutions, as compared with the accumulated richness of those of the mother Church, he mentioned an ancient donation of books from the Society for Propagating the Gospel as having formed the nucleus of their Seminary library. He said that this was but one specimen of what the Church of England had done for America. "It was out of the abundance of her oil," he said, "that our vessels had been filled. It was from the flame of her love that our lamp had been lighted; and he trusted that both would burn on brightly, side by side, until they were lost in the perfect day."

The Right Rev. Bishop Spencer rose to return thanks for this, as for so many other kindnesses he had received in America. He assured them of the deep, true and affectionate interest in that country, felt by Englishmen; and especially in regard to the prospects of the Church there. He spoke of the

importance of the seminary in training the rising ministry of the Church. He was one of those who were now passing away, and the young whom he saw before him, were soon to be the hope and dependence of the Church. He spoke highly of the advantages of studying at such an institution, and said that, as to those who conducted its studies, he knew them well, and that they had his full, hearty, and entire confidence. He then passed on to give some good advice to the students, in regard to their studies. He warned them of a half-and-half theology, as the main cause of most of the theological troubles of our day, exhorting them to drink deeply at the fountain-head of revealed truth. He alluded, with deep solemnity of manner, to the degradation of Bishop Ives, which he had that day witnessed in St. John's Chapel. He bade the students beware of the first coquettings with Rome, and to remember the 14th of October as a warning of the awful fall to which such an unlawful indulgence of wayward wilfulness might lead. He declared himself the uncompromising opponent of popery, because he was a thorough Churchman: and he urged on them all the paramount duty of pure and perfect fidelity to that Church of which they were members, and were one day to be ministers.

The bishop of Fredericton said that he had cause of particular interest in the seminary, for, not having as yet an institution of this kind in his own diocese, he had sent as many of his theological students as he could to this seminary in New York. He also

spoke thankfully in regard to the comfort he had derived during his stay in this city, from a regular attendance at the daily prayers in the seminary chapel. This, he said,—amid the great multiplicity of calls upon his time and attention, and the noise and distraction of this great city,—this daily prayer was to him a daily spiritual feast, full of heavenly peace and joy. He then discussed the question of daily prayer, advocating it in the strongest manner, and expressing his astonishment that any man, believing and studying the Bible, could have a word to say against the practice. In support of this, he referred to Anna and Simeon, and the example of the blessed apostles, and especially the unbroken perpetuity of the heavenly worship of God and the Lamb, as described in the book of Revelation. He denounced strongly the phrase which speaks of the "bad *policy* of the daily service." He declared it to be the policy of the devil to hinder prayer; and that those who thus try to hinder it are doing the work of the devil. He denied that it hindered either private or family prayer, but rather the contrary. He alluded to the prophet Daniel—whose story was read in the first lesson for the evening—as a notable instance of the power of constant daily prayer; and to the fact of his praying toward Jerusalem, as a proof of his longing once more to see the temple rebuilded, and to offer his daily worship in its consecrated courts. He declared that he also was a firm opponent of Rome, by reason of the great corruption of that Church; but that Rome was not

the only quarter from which the Church was in danger. A man whose religion consisted wholly or mainly in reviling his neighbours, whether of Rome or Geneva, had no religion that would do him any good. But the Church was not without danger from the latter as well as the former. He spoke of the breaking down of the carved work of the sanctuary with axes and hammers—from the psalter for the evening—as illustrating the real connexion which always exists between the hatred of all comely ornaments in God's house, and a neglect or dislike of that internal adornment of the spirit, of which the other is but the external expression. He took up the strain of thought touched upon by Bishop Spencer, and joined in warning the students against a half-and-half theology. He denounced the laziness which would make young men fail to realize the full benefit of their course of study, reminding them that such opportunities would probably never occur again, after their ministerial career was begun. A poor and shallow theology was the parent of most of our strife ; and that their theology might be something worth having, it was not to consist merely in what might be gathered from the newspapers, which were a necessary evil, perhaps, but one which it were folly to rely on for the supply of that thorough theological education, which can only be had by systematic and persevering labour. He warned them specially against the evils of being warped by party spirit among themselves, even in the seminary. This always produced

a miserably wretched and bigoted narrowness of mind, which sometimes can never be well thrown off. He concluded by shewing the great advantages of society in study. The apostles—when twelve only—were sent out, not each man alone, although he had the direct inspiration of the Holy Ghost: but two and two together. Thus the companionship of their fellows was a most valuable help in their studies. And he concluded by urging them to make all possible use of these privileges—especially daily prayer—for the time would soon come when they would look back upon this as the happiest portion of their lives.

Archdeacon Sinclair concluded the addresses of the evening. He commenced with a cheerful recognition of the strong hopefulness of the American character, in looking forward to the future, and the buoyant energy which this hopeful disposition never failed to impart. But he warned his hearers against two of the popular errors of the day. The first was the disposition to decry the study of the ancient languages—Hebrew, Greek and Latin. He asserted that these were indispensable to a clergyman, as containing the key to all correct and thorough theology. The other was the miserably false idea, arising from a false charity, that union among Christians of all denominations would be possible, if they would only look at the things in which they agreed, and gave up those on which they differed. This generalization of Christianity, he declared, would prove to be sheer Deism. He said he had had oc-

casion to look through the papers left by the celebrated David Hume, and found there a receipt for making infidels. It was to the effect that the Christian faith of a believer was not to be assaulted all at once; but little by little, until, almost imperceptibly, it had vanished away. Bishop Berkeley, in his Minute Philosopher, gives also the same precise account of the mode of warfare which was likely to meet with most success against Christianity. Nothing whatever could be parted with from the scheme of the Gospel as given us by Christ and His apostles. In those very parts most controverted, lies the secret of its strength. He also alluded to the subject of education, and especially to the importance of the seminary as the chief instrument for giving tone to the rising clergy of the Church; and he declared himself thoroughly satisfied, from all that he had seen and heard, that this noble institution was doing its duty in the full spirit of loyalty to the Church, and efficiency in its every department.

The Doxology was then sung to "Old Hundred," and the congregation having been dismissed by Bishop Wainwright, with the Benediction, we returned to our respective places of abode by the brilliant light of the full moon.

On Saturday, October 15, I was again at our joint committee of conference, at half-past eight, A.M. Several new subjects were introduced, and among others the importance of letters commendatory in the case of clergymen removing from America to

England, or *vice versâ*. The restrictions imposed upon American ordination by the laws of England were also touched upon by some of our Deputation; but it appeared to our American brethren that they could not with delicacy or propriety enter upon subjects connected with the legislation of Parliament. For a similar reason the House of Bishops, two days before, had respectfully declined to take into consideration the document addressed to the Convention by a society in England, designed to promote the revival of Convocation.

The Convention assembled again at the usual hour, and after morning prayer it was voted that an account of the deposition and the sentence of Bishop Ives should be entered on the minutes of the Lower House. After this the house proceeded in the usual form (*i.e.*, in the order of dioceses) to sign the testimonials of Dr. Atkinson, the bishop-elect of North Carolina. The Committee of Canons reported a proposed canon enabling a bishop, when leaving his diocese for three months, or when going beyond the limits of the United States, to authorize an assistant bishop of some other diocese, or the standing committee of his own diocese, to act as the ecclesiastical authority in his absence. This report was accepted.

A long discussion then took place respecting a chapel for the poor in Illinois, whose minister the bishop of that diocese had declined to receive, on the ground of "his disapproval of the chapel system." The special committee appointed on this

question ultimately withdrew its report, and the discussion terminated.

A message from the House of Bishops informed the Lower House that Bishops Doane, Kemper and Potter had been appointed on a joint committee to nominate a Board of Missions on behalf of the bishops; and that Bishops Meade, Elliott and Potter were appointed on the committee of conference in regard to the proposed amendment of Article V. of the Constitution.

They also informed the Lower House that the consecration of the bishops-elect of North and South Carolina would take place in St. John's Chapel, on Monday, at 10 o'clock A.M.

The Rev. Dr. Mason brought up the report of the committee on a standard edition of the Bible. It concluded with the following proposed resolutions:—

Resolved, the House of Bishops concurring—

1. That the medium quarto Bible, stereotyped at Oxford, be recognised as the standard of this Church, until an American reprint be made and adopted, as hereinafter contemplated. 2. That the New York Bible and Prayer-book Society be the publishers, from that standard, of the reprint above mentioned; provided, in making any contract, the committee shall not exceed the price at which a similar publication can be contracted for with other publishers. 3. That a joint committee of five be appointed to supervise the reprint aforesaid, with authority to correct errors of the press, and report

to the next General Convention the edition so published, for its adoption as the American standard edition.

Without taking the question, the House adjourned.

On Sunday, the 16th (as on Sunday the 9th), the members of the Deputation were engaged at various churches in the city. Bishop Spencer preached at St. Paul's, the Ascension, and St. Philip's; the last belonging to a congregation of black people. Archdeacon Sinclair delivered a farewell sermon at St. Paul's, in which he spoke of the greatness of America, its physical and material advantages, and the beauty and grandeur of its scenery. He alluded to the social privileges of the people of the United States, their security from aggression, and their exemption from poverty and want. Next he spoke of the amount of Christian knowledge diffused throughout the country, the general reception of the authorized English version, and the particular advantages of Churchmen in possessing the Book of Common Prayer in connexion with an apostolic ministry. The preacher cautioned his hearers against attributing their prosperity to chance or to their "destiny," and begged them to remember that many of their blessings were hereditary, and derived from the "old country." He trusted that both nations, by cultivating mutual friendship, would sustain civil and religious liberty, and that the Churches of England, America, and the Colonies, would ex-

hibit themselves as houses of refuge from the opposite dangers of Romanism and of infidelity. The sermon was heard with great delight by a large congregation. Mr. Hawkins preached at the Church of the Annunciation, where also I was engaged, but was prevented from speaking by a sudden cold and hoarseness. I managed, however, to attend the negro church, where Divine service commenced at half-past seven, P.M.

About four hundred of our sable brethren were present, the church being densely crowded in every part, including the galleries. The appearance of the congregation was quite respectable; the organist was a black man, and the singing was good in its way, though, according to African fashion, very loud and animated. Bishop Boone and his convert Tong were present, as well as the Rev. Mr. Hobhouse, and several of the clergy of the city. There was also a black clergyman, about to go forth as a missionary to Liberia.

The service was read by Mr. Hobhouse, and the sermon, as I have mentioned, was by Bishop Spencer, on the subject of the coming of the day of the Lord. Bishop Boone, in conclusion, said a few words about his mission to China, and after singing a hymn the congregation dispersed. Before finally departing, however, they clustered around Tong, and were evidently deeply impressed by his amiable countenance, his Chinese apparel, and the long tail which hung down his back. Tong was courteous

to the negroes, and answered their questions with much good-nature.

On Monday morning (October 17) we proceeded, at an early hour, to St. John's church, the place fixed for the consecration of the two new bishops of North and South Carolina. Trinity church had been previously spoken of as the place, and Sunday as the time; but various circumstances had led to a different arrangement. I need hardly say that the church was crammed to excess. Every available spot was occupied; and it was evident that New York was greatly in want of a cathedral. Vast numbers must have gone away, through the impossibility of obtaining even standing-room. About half-past ten o'clock a procession entered the church from the vestry, consisting of the priests of the English deputation, in surplices, side by side with American priests. Next followed twenty-seven bishops, in their robes, including Bishop Spencer, the bishop of Fredericton, and Bishop Boone, of China. These prelates sat around the railings of the chancel, the presiding bishop taking his place on the north side of the altar with Bishop Spencer, and Bishop Hopkins, of Vermont, on the south side, with the bishop of Fredericton. The two bishops-elect of South and North Carolina occupied seats at the head of the middle aisle, and were habited in rochets, as required by the rubric. Morning prayer was read by two priests of North and South Carolina; the ante-communion office by Bishop Hop-

kins, of Vermont; the epistle, by Bishop Smith, of Kentucky; and the gospel, by Bishop Spencer. The psalm was then sung, beginning, "How vast must their advantage be."

The bishop of Fredericton then ascended the pulpit, and took for his text 2 Timothy i. 6, 7, "Wherefore I put thee in remembrance," &c. In the course of the sermon, the preacher spoke of the laying on of hands as conveying a gift of God. He distinguished between administrative gifts and personal graces. He understood the former as including—1. The power of proclaiming the Gospel with authority. 2. The power of absolving. 3. The power of administering holy sacraments. 4. The power of administering confirmation, in which new graces are granted to the faithful. 5. The power of ordaining and sending forth labourers. 6. The power to bind and loose, to remit and retain sins, i. e. to admit to Church privileges, or to exclude from them, as in the recent case of Bishop Ives. The personal gifts, or graces, he summed up as consisting of courage, love, and wisdom. The present age is not favourable to the development of courage. Many men support a religion which they despise, through the fear of losing votes. A member of the Legislature will not speak in favour of the Church, lest he should lose his seat; a merchant will not do or say anything unpopular, through the fear of losing his customers. Clergymen are exposed to a similar snare, especially where they depend on others for their support. If a clergyman says what

his people do not like, they withdraw their subscriptions. Some shrink from their duty, some flee from it, some stand still and do no duty at all. The coward, whoever he may be, is a slave; and a slave is an object of contempt. Who should be bolder than the ambassador of God to guilty men? Speaking of love, the preacher reminded his audience of that spirit which Christ evinced in His hatred of sin and love of sinners. On the subject of wisdom, he referred to temperance, discretion, and general good sense; and concluded by a most earnest and admirable exhortation to the two bishops-elect, on whom he prayed God to confer a more than ordinary share of personal graces, in addition to administrative gifts.

The sermon was heard with breathless interest, and I heard but one opinion expressed as to its appropriateness and value.

After the sermon the bishops-elect were presented to the presiding bishop, and their testimonials were read by the Rev. Dr. Balch, secretary to the House of Bishops. The consecration then proceeded, according to the ordinal; the Communion was administered to the bishops, clergy, and laity; and after a benediction by the presiding bishop the congregation separated.

Our Committee of Conference then met, and made further progress, some additional resolutions being combined with the report. In the evening there was another meeting of the Board of Missions, but the Convention did not sit during this memorable day.

On the 18th, after the usual services for St. Luke's day, it was decided that the memorial, complaining of the bishop of Illinois, could not be inserted on the records of the Convention. The committee on expenses reported that it was very important that there should be a regular attendance of clerical delegates at the Convention, and that their travelling expenses ought to be provided by their respective dioceses. The matter was referred to the committee on canons. The bishops sent a message informing the House that a committee had been appointed by them to prepare a Spanish version of the Prayer-book. The committee on the proposed prayer for missions reported against inserting a new petition in the litany. The Rev. Dr. Potter offered a resolution calling on parents, pastors, and teachers, to influence the minds of the young to desire the work of the ministry. Dr. Higbee insisted on the duty of the laity to give a better support to the existing clergy before sending forth new ones. He thought the clergy were almost starved to death.

The Rev. Dr. Fuller insisted on the importance of a petition in the litany in some words like the following:—"That it may please Thee, O Lord of the harvest, to send forth labourers into Thy harvest." The Rev. A. C. Coxe offered a resolution, that the bishops be requested to take into consideration the necessity of a prayer for additional labourers, which resolution was carried. Dr. Vinton wished the idea to be incorporated in Dr. Fuller's motion, that "the labourer is worthy of his reward."

A long and able discussion then ensued on the report of the committee on a standard Bible. Considering the long existing state of party in the Church, this discussion proceeded, as it were, over a slumbering volcano. But good-temper, forbearance, and Christian feeling happily triumphed. In the course of the discussion, Dr. Andrews, of Virginia, spoke against the adoption of the Oxford edition, which he condemned on account of 24,000 alleged typographical errors. He preferred the text of the American Bible Society. The Hon. Luther Bradish (late Lieut.-Governor of New York) alluded to the magnitude of the subject, and questioned the propriety of adopting the Oxford medium quarto Bible as a standard. He spoke of new translations lately put forth in America, and produced much amusement by quoting one of these, in which, for the words, "no variableness nor shadow of turning," there is substituted, "no parallax, or tropical shadow." They lived in an age of progress; but progress was not always in the right direction, and not all change was reform. He spoke approvingly of the American Bible Society, which, he said, counted ten bishops among its directors. Judge Williams, of Virginia, said, that if the house supported the Oxford edition, it would be assuming a hostile position towards the American Bible Society. It was finally agreed to re-commit the report, and this dangerous topic was thus for the present disposed of.

The committee on the "State of the Church"

then delivered their report, in which they announced that, after a careful examination of official documents, they were rejoiced to find everywhere evidence of advancement. Soon afterwards the House adjourned.

During the day there was another meeting of our Committee of Conference. The report, as finally arranged, was read by Bishop Burgess, and ordered to be printed.

In the evening the English deputation met a large number of the bishops, clergy, and laity, at the hospitable mansion of Bishop Wainwright. Mutual expressions of good feeling were interchanged, and the party separated about ten o'clock.

On the following morning the Deputation joined the Convention in prayers at St. John's. The prayer for persons going to sea was used, with special reference to Bishop Spencer and Archdeacon Sinclair. The Lower House appointed a committee of five honourable men, clerical and lay, to accompany the two voyagers to the ship. The House of Bishops adjourned in a body for the same purpose. A small steamer was furnished by a lay-Churchman expressly for the occasion, and at eleven o'clock we were all on board. After assembling on deck, the members of the committee made several brief addresses, to which Bishop Spencer and the Archdeacon replied. The former said, that if he should be permitted to rejoin his family, he would never neglect to pray at his family altar, that the sister Church in America might be strengthened,

blessed, and extended by Almighty God. The Archdeacon said: "It sometimes happens that the more a man feels, the less he is able to express. In the different parts of this country I have made friends whose good wishes I hope to retain, not only in this world, but to all eternity." Bishop Potter then made a brief speech, and was followed by Bishop De Lancey, who was evidently much affected. We now found ourselves in motion, and passed rapidly across the calm and beautiful Hudson, under a warm and brilliant sun. Arriving at Jersey city, we went on board the British steamer Arabia, which had already received a large number of her passengers. At twelve o'clock the signal was given for departure. We returned on board the small steamer, and, amidst a general waving of hats, the Arabia backed out into the stream, fired two guns, reversed her engines, and moved away rapidly in the direction of Old England. The Pacific, a magnificent American steamer, lying at her wharf in New York, fired a salute as the Arabia departed, and the echo reverberated on every side like heavy thunder. We returned to St. John's, and the members of the Convention to their respective places in the two Houses.

The Rev. Dr. Potter informed the Convention that a deputation had arrived from the synod of the Church of England, held during the last week in Toronto, composed of the Rev. T. B. Fuller and the Rev. H. Patton, (rural deans,) and of two of the laity, Messrs. Gamble and Arnold. He moved that a

committee be appointed to introduce these deputies to the House, and that they should be provided with honorary seats during the remainder of the session. The motion was carried.

After some unimportant discussions, the Rev. Mr. Southard gave notice that he should, on the following day, offer a resolution touching the degrees of affinity within which a clergyman may not celebrate the rites of holy matrimony. The Rev. Dr. Mead (of Connecticut) proposed that the constitution of the Church should be amended, so that none but communicants should be eligible to seats in the General Convention. It was finally resolved that (the House of Bishops concurring) this proposal should be made by the General Convention to the several Diocesan Conventions.

The House then resolved, that during the remainder of the session no member should be allowed to speak more than fifteen minutes on any subject whatever.

The Rev. Dr. Stevens read the report of the Board of Missions, which exhibited an increased deficiency in the treasury, with increased calls for missionaries. Several resolutions were adopted with a view of advancing the cause, and especially of promoting domestic missions.

The House next paid a sorrowful tribute to the memory of a number of clergymen who had lately died of yellow fever, caught in the discharge of their duty. Mention was also made of the three bishops who had died since the last Convention.

The deputation from Canada was then introduced

by Dr. Potter. The chairman of that deputation read a complimentary address to the House, returning thanks for the 10,000 dollars subscribed by the Church of the United States towards the building of Trinity College, in the diocese of Toronto. Dr. Creighton, the president, replied in a few words. The Rev. Dr. Potter reported the proceedings connected with the departure of Bishop Spencer and Archdeacon Sinclair. He considered that by the late acts of intercommunion, the American Church had been placed on a more exalted footing than she occupied before. After some discussion respecting an abridged form of Common Prayer in missionary stations, the House adjourned.

In the evening a meeting of the Board of Missions was held at St. Bartholomew's church. The report of the Committee of Conference was presented and read[a], and an able discussion took place on some of the points specified in that report. The Rev. Ernest Hawkins alluded to the departure of the two senior members of the deputation, and asked whether the remaining two were to be considered as still sustaining an official relation to it. He was immediately answered by the bishop presiding, on behalf of the Board, in the affirmative.

The thanks of the Board were presented to the Committee of Conference, as well as to the English delegation, for their labours.

On motion of the bishop of Pennsylvania, an exchange of publications with the Board was proposed

[a] See Appendix—(B.)

to the Secretaries of the Venerable Society for the Propagation of the Gospel in Foreign Parts, the Christian Knowledge Society, and the Church Missionary Society.

On motion of the bishop of Georgia, the following were adopted :—

"Whereas, the United Church of England and Ireland, and the Protestant Episcopal Church of America, must always regard with affectionate interest the ancient Churches of the East, for so many centuries pressed down by a hostile religion; and

"Whereas, this Board, having suspended its missions to the decayed Churches of the East, in the dominions and dependencies of the Sultan of Turkey, would gladly see the attention of the Church of England more than ever directed to that part of Christendom; therefore,

"Resolved, that this Board cordially concurs in the propriety of the suggestions relating to this subject, which were agreed upon in the conference between the delegation of the Venerable Society for the Propagation of the Gospel in Foreign Parts, and a committee of this Board, and which are numbered III, V, and VI, in the report of the committee; and of the IVth, so far as it recommends the circulation of the holy Scriptures and of the Book of Common Prayer.

"Resolved, that this Board respectfully requests the senior bishop of this Church to address a letter to the Archbishop of Canterbury, setting forth these views, as adopted by the Board."

At a subsequent meeting of the Board, the following resolutions, introduced by the bishop of Georgia, on behalf of the bishop of Pennsylvania, were adopted:—

"I. Resolved, that the committees of this Board be instructed to make arrangements for a regular interchange of reports and publications on the subject of missions, or for distribution in heathen countries, between the leading Church societies of England and the Board of Missions.

"II. Resolved, that, before establishing new missions in any foreign country not included within the jurisdiction of the United States, or altogether independent of them, or sending a missionary bishop to such a country, this Board will enter into communication with the missionary bodies of the Church of England, should those bodies pursue a corresponding course towards this Board.

"III. Resolved, that this Board recognises the importance of the suggestions contained in the report of the committee respecting forms of prayer, adapted to the condition of congregations not yet regularly organized, or qualified to use our full liturgy; and also respecting a manual for the guidance of missionaries in the discharge of their difficult and often delicate duties.

"IV. Resolved, that this Board is deeply impressed with the necessity of more general and earnest prayer on the part of Christians, for an increase of labourers in the vineyard of Christ, and for a blessing from God upon the ministrations of evangelists and pas-

tors everywhere; and that forms of prayer for this purpose, adapted to private and public use, and prepared under proper authority, are much to be desired.

"V. Resolved, that the Domestic Committee be instructed to consider and report, at the next annual meeting of this Board, what measures ought to be taken to secure the care and supervision of this Church in behalf of immigrants who have belonged to the United Church of England and Ireland, and to the Episcopal Church of Scotland."

On Thursday, Oct. 20, after morning prayer, the document presented by the Toronto delegation was ordered to be entered in full in the Appendix to the Journal. Twenty clergymen and ten laymen were nominated to the Board of Missions, to serve for three years, and the list was sent to the House of Bishops.

It was resolved that the bishops should be requested to issue pastoral letters to be read in the churches on the first Sunday in Advent, and the first Sunday after the Epiphany, on the subject of the want of clergy.

The Rev. Dr. Higbee offered a resolution, which was seconded by the Hon. E. A. Newton, to the effect that inadequate pecuniary support is an almost fatal discouragement to the work of the ministry, and that the bishops should be requested to make this great evil and injustice known. Mr. Newton said that in Virginia and Connecticut, the average stipend of a clergyman is only 400 dollars per annum; and Dr. Higbee expressed his opinion that no man ought

to enter into a situation in which he might not be able to live honestly, without getting in debt.

The Rev. Mr. Craik, of Kentucky, objected to a report of the Committee on Canons, unfavourable to sending missionary bishops into dioceses where there are not yet enough presbyters to elect a bishop for themselves. His motion to re-commit was, however, laid on the table.

The Rev. Mr. Southard's resolution as to marriage within certain degrees was also disposed of in like manner.

The committee to whom had been referred a canon from the House of Bishops, and the resolution of the Convention of New York, "on the application of a clergyman to the civil tribunals," reported, "that they deemed it inexpedient to pass any canon, or take any order in relation to any application by accused ministers to the civil tribunals for interposition or redress." This recommendation was adopted.

After a desultory debate on certain resolutions introduced by the Committee on Missions, the Convention adjourned without taking the question.

On Friday, October 21, after some discussion about the General Theological Seminary, the House resolved in favour of holding the General Convention of 1856 at Baltimore.

The proposed amendment of the Canons, in favour of an abridged form of prayer in missionary stations, was then considered, and after a discussion, the amendment was lost.

A message from the House of Bishops conveyed

the information that they had nominated the Rev. Dr. Kip as missionary bishop to California, and the Rev. P. F. Scott as missionary bishop to the territories of Oregon and Washington.

Several resolutions were discussed respecting missionary affairs, and the trial of accused clergymen. It was proposed to increase the Missionary Board from thirty to fifty. The Canon on the abandonment of the Church, which had been discussed seven different times and re-committed, came up again. But during the discussion the Convention adjourned to seven o'clock in the evening.

The whole of the evening session was devoted to a debate on an amendment to the Canons, proposed by Dr. Vinton, of New York, and providing for the restoration of a deposed clergyman. Mr. H. D. Evans proposed an amendment, to the effect that at any time within five years after a minister had renounced the communion of the Church, if he should apply to the ecclesiastical authority to be restored to his office, it should be lawful for such authority to restore him, by and with the advice of two-thirds of the House of Bishops.

Dr. Brooke, of Ohio, President of Kenyon College, proposed that such a person should be *re-ordained* on his restoration. After a few remarks in strong condemnation of the idea of re-ordination, the question was taken and lost; Dr. Brooke himself and his seconder, the Rev. Mr. Tyng, both of Ohio, being the only two voters in its favour. The loud "No" apparently included every other voice in the House.

Mr. Evans's amendment was then carried by a close vote, and the Convention adjourned.

Saturday, October 22, was chiefly occupied with discussions on a canon on the judiciary system of the Church, reported by the Committee on Canons. A proposal that the General Convention should provide a uniform system of trial, was opposed as an attempt to increase the power of the General Convention at the expense of the Diocesan Conventions. Judge Huntington, Judge Stroud, and the Hon. E. A. Newton, took the last-mentioned view of the question, while the opposite view was supported by Mr. H. D. Evans, the Rev. Dr. Wayland, and the Rev. Dr. Stevens.

On motion of the Rev. A. C. Coxe, the house engaged in silent prayer, and then proceeded to vote by dioceses and orders for the election of the two missionary bishops nominated by the House of Bishops. The nomination was fully confirmed, and Dr. Kip and Mr. Scott were declared duly elected. The House then proceeded to sign the necessary documents, after which the Convention adjourned.

On Monday, October 24, it was resolved that 3000 copies of the Journal should be printed. Judge Chambers proposed a canon on the removal of lay-communicants from one diocese to another, and Judge Conrad suggested an alteration in the mode of presenting bishops for trial.

The canon on the abandonment of the Church by a bishop, was then discussed. It was meant to provide, that by his abandonment, and by his admission

into another Church, his diocese should be *ipso facto* vacated, and that the offending bishop should be deposed by the presiding bishop, with the consent of a majority of the bishops. This canon was passed in the Lower House by a vote of 46 to 25.

The bishops sent down a canon on lay-readers, as amended by them, and informed the House that they refused to concur in the canon, "Of abandonment of the Church by a bishop," because the subject had already been legislated upon.

The joint committee, previously appointed, then reported a canon, admitting of the ordination of a class of deacons without the usual literary acquirements, but well acquainted with the Holy Scriptures and the Book of Common Prayer, and possessing a fitness for the ministrations declared in the Ordinal to appertain to the office of a deacon.

This great change in the existing system was strongly opposed and warmly advocated, but was finally passed. A canon also was finally passed providing for certificates of good standing, on the removal of lay-communicants from one parish to another.

A message was received from the bishops containing a canon authorizing the appointment of a registrar to the General Convention. This was concurred in, and the Rev. J. H. Hobart was appointed. It was also resolved that a committee should be appointed for conference with the bishops relative to the canon, "Of abandonment by a bishop." The House then took a recess until 7 P.M.

At the evening session a letter was read from a lady, to the effect that she would place a number of libraries, of one hundred volumes each, at the service of the Western clerical members of the Convention. A resolution to adjourn *sine die* on Tuesday evening, was received from the bishops and concurred in by the House. At the request of the bishops the place of meeting of the next General Convention was changed from Baltimore to Philadelphia.

The report of the Board of Missions led to the adoption of the following resolutions :—

1. That the triennial report of the Board of Missions, submitted to the House, be received and printed in the Journal.

2. That the subject of the jurisdiction of the American missionary bishop (Boone) to China, and the English bishop of Victoria, be referred to a committee of three bishops, to sit in consultation during the recess of the General Convention, and to enter into correspondence with the Archbishop of Canterbury, and report to the next Convention.

3. That the American missionary bishop (Paine) at Cape Palmas shall have the jurisdiction of the whole territory on the west coast of Africa, not assigned to any colonial bishop.

4. That the letter from Bishop Paine to Bishop Boone be laid before a committee consisting of three bishops, three presbyters, and three laymen, to sit during the recess, and report at the next General Convention.

5. That the persons from whom documents on missionary operations are expected, be requested to send them in during the first week of that Convention.

The resolutions were adopted, and the Chair appointed the following members of the joint committee on the 4th resolution: Rev. Mr. Coxe, Rev. Mr. Stevens, Hon. Luther Bradish, Hon. E. A. Newton, and Mr. Cope.

The proposed canon on "The trial of a bishop" came up as the order of the day. The canon was long, containing over four hundred lines. There was also a long minority report. On motion, it was referred to the joint committee already appointed to sit in vacation, for the purpose of considering the subject of a judiciary system for the Church, with instructions to report on the second day of the next General Convention.

It was also resolved to send copies of the Journal to the Society for Propagating the Gospel, to all the bishops in England, Ireland, Scotland, and the Colonies, and to the Toronto delegation.

A canon was passed providing that no new diocese shall be admitted into union with the Convention, unless it contains six regularly-officiating presbyters, and six regularly-organized parishes.

A canon was also reported by the Committee on Canons, "On the formation of new Parishes," and forbidding the interference of one clergyman with the ministrations of another.

The bishops informed the House that they had

concurred in the proposed amendment of the constitution requiring lay-deputies to be communicants; in the canon "Of the removal of a Communicant from one Parish to another;" in referring the canon "Of the trial of a bishop" to the judiciary committee; and in the disposition made of the Journals. The testimonials of the new missionary bishops-elect were transferred to the House of Bishops, and the Convention adjourned.

On Tuesday, Oct. 25, the House adopted a canon "Of the Election and Institution of Ministers," which makes it obligatory on each bishop to accept the letters dimissory of every clergyman coming into his diocese on the "call" of a parish, unless he has made himself liable to ecclesiastical proceedings. This canon was designed to prevent any bishop from refusing to admit a clergyman on the sole ground of his being a High Churchman, or the reverse.

The Committee on the support of the Missionary Episcopate reported in favour of establishing a permanent fund, with five laymen as trustees, to be elected at each General Convention by the Committee on the state of the Church, and that the trustees be directed to procure from the civil authority an act of incorporation. This measure was passed in the form of a canon, and was subsequently concurred in by the bishops.

A canon was reported "Of Missionary Bishops within the United States," and resolutions were adopted in favour of establishing a fund for the

relief of the widows and orphans of deceased clergymen.

A canon "Of bishops absent from their dioceses because of sickness or any other sufficient reason" was passed, and the Rev. Mr. Tyng, of Ohio, moved an amendment to the Constitution, requiring bishops to reside in their dioceses. This motion was referred to the Committee on Canons.

The Committee on Canons was instructed to report a canon declaring, that a foreign missionary bishop is not eligible to a diocese at home.

The Committee of Conference on the canon "Of the abandonment of the Church" reported a modified canon, which was adopted. It referred to the proceedings to be taken in the case of priests and deacons.

Thanks were voted to the vestry for the use of St. John's Church, to the President of the Lower House for his diligence and courtesy, and to the Church-people in New York for their hospitality.

Resolutions were adopted to the effect that the Toronto Delegation be charged to assure the Lord bishop and the Church of the diocese of Toronto of the high satisfaction their visit had afforded to the General Convention, and expressing the hope that a feeling of sympathy and good understanding would continue to increase between the colonial Church and that of the United States.

Mr. Coxe's proposal to divide the American Church into four provinces was laid over to the General Convention of 1856.

At the evening session, the House refused its concurrence in the canon "Of lay-readers," sent down by the bishops. The bishops sent a message stating that they concurred in the canon "Of the abandonment of the Church," but not in that "Of a minister renouncing the Ministry of the Church."

Dr. F. Vinton moved for a Committee of Conference on this last subject, but the motion was lost.

On motion of the Rev. Dr. Potter, the Rev. Henry Patton, of the Toronto Delegation, was permitted to address the House.

He returned thanks for the cordial welcome that had been extended to the delegation, for the seats they had been invited to occupy, and also for the munificence with which the Churchmen of the United States had responded to the appeal of Dr. McMurray in behalf of Trinity College, Toronto. In proof of the warm gratitude which this liberality had called forth, he quoted the strong language of the Lord bishop of Toronto, in his late Charge, and mentioned, that when the resolutions of thanks were offered, the whole synod spontaneously rose to their feet, and passed them by acclamation. He also expressed the deep interest with which the Churchmen at Toronto watched the reviving intercourse between the Churches of England and America, and described his own emotions at witnessing the affecting farewell to two members of the English Delegation, on their departure home. He then enlarged upon one main object of the Canadian delegation—which was, to take a leaf from the open book

of American experience in synodical action, to guide them, as they were just beginning to follow in the same career. The revival of intercommunion must help on the best and most energetic life of the Church, and strengthen mutual charity and good-will. It was his good fortune, he said, to be present in Westminster Abbey at that glorious service which closed the jubilee year of the Society for Propagating the Gospel; and also to be at Oxford, when the American bishops were there to receive their degrees, and where they were received with such a loud, hearty English shout, as shewed the sincerity of their welcome. And now it had been his happiness to witness the noble response of affection with which the English Delegation had been received in America. He rejoiced—all true Churchmen must rejoice—in these signs, that the various parts of the one Holy Catholic Church were being drawn closer and closer together; and made to feel that they were indeed very members of Him, of whom the whole family both of heaven and earth is named, and therefore all brethren, one of another. He concluded by declaring that he and his colleagues would carry home with them the most grateful memories of their intercourse with the clergy and laity of the Church of America.

The bishops informed the House that they concurred in the several canons relating to the ordination of deacons and priests, and to candidates for holy orders.

Also, that they did not concur in the canon on

"Missionary Bishops within the United States," on the ground that this canon did not provide for all the objects of the canon, as passed by the House of Bishops, and because the provisions for the trial of a clergyman under the jurisdiction of the missionary bishops, were too minute to enter into at that late hour of the session.

On motion of Judge Chambers, a committee of conference was appointed in regard to this last subject, which reported the canon as before passed by the House, except the part relating to the trial of a clergyman. Thus amended, the canon was adopted by both Houses.

The bishops concurred with the House in their action relating to a fund for disabled clergymen, and for the widows and orphans of deceased clergymen.

On motion of Dr. Stevens, it was unanimously—

Resolved, That the House cannot close its labours without humbly recording its fervent gratitude to Almighty God, who alone maketh men to be of one mind in an house, for the remarkable degree of harmony and Christian courtesy which has marked the proceedings of this Convention; and for the evidences of increased zeal in the work of Church extension, in the election of two bishops to our Pacific borders.

The bishops informed the House that they had concurred in the canon "Of the officiating in the Parishes of other Clergymen, and the formation of new Parishes."

The bishops informed the House that they concurred in the resolutions appointing a joint committee to take measures for increasing and strengthening the kind and catholic relations now existing between the Churches of England and America; and had appointed Bishops Doane, Lee, and Wainwright on that committee.

Also, that they concurred in the amendments to Canon VIII. of 1841, on the State of the Church.

Also, that they concurred in the canon "Of bishops absent from their dioceses."

Also, that they concurred in the amendment to Article VI. of the Constitution, on Clerical Trials.

Also, that they did *not* concur in the amendments to the canon "Of Foreign Missionary Bishops," for the reason that, in their opinion, foreign missionary bishops ought not to be made altogether ineligible to the office of diocesan bishops at home.

Also, that they did *not* concur in the proposed canon, requiring six presbyters to be settled over six parishes, before a new diocese could be organized; because it would be practically inconvenient.

Also, that they did *not* concur in the canon of the election and institution of ministers, because it would interfere with the exercise of that discretion to which every bishop is entitled.

On motion of Dr. F. Vinton, a committee of conference was appointed upon this last canon, which reported the canon as passed by the House, with these words restored, "If that office (of institution) be used

in the diocese." To this amendment the House agreed.

The bishops, however, informed the House that they adhered to their non-concurrence, for the reason already given.

Dr. F. Vinton moved another committee of conference, which was immediately appointed.

The House of Bishops sent down a resolution, declaring their opinion that, at this late hour, a conference could not be attended with good results, from want of time for the consideration of so important a subject; and proposing to lay the matter over to the next General Convention.

Dr. Mead moved that, to give the bishops the time requisite, the House should request the permission of the bishops to rescind the order fixing the hour of adjournment at 9 o'clock that evening.

The bishops having given their consent, the order was rescinded, and the House adjourned to Wednesday, 9 o'clock, A.M.

On the eighteenth day, Wednesday, October 26, after morning prayer, there was a discussion on the subject of indexing the Journals, which had been recommended by the House of Bishops. The Lower House concurred, but afterwards reconsidered, and ordered the indexing only "if the funds of the Convention are sufficient to defray the expense."

Canon I. of 1844, requiring the payment of one dollar for each clergyman in a diocese, in order to defray the expenses of the General Convention, was repealed on motion of Dr. Mead.

The Committee on the Welsh Prayer-book reported no progress, and were discharged.

Mr. Evans offered a resolution, respectfully but earnestly requesting the bishops to appoint a committee of conference, to devise some means of bringing the two Houses to agreement on the canon "Of the Election and Institution of Ministers." He read the draft of a canon which thus expressed the point in debate :—

"That no objection should be taken to any minister on moral or doctrinal grounds, except they should be sufficient to justify presentment for trial, and that in such case he must be sent back to the diocese from which he came."

The Rev. Dr. Hanckel said that a committee of conference had already been appointed, and that the bishops had been apprised of the fact. The matter was for the present out of their hands.

Dr. Potter said the great danger was one that nobody appeared to be afraid of. It was the danger to be apprehended from popular passion and prejudice—the unrestrained power of the people, and the perpetual jealousy excited against those in power. He thought that some discretionary power should be allowed to those in authority over them.

A message was received from the bishops, stating that they had concurred in the new canon on the "Expenses of the General Convention," by which the dioceses are assessed at the rate of a dollar and a half for every clergyman.

The Rev. Dr. Vinton said that the purpose of

adjourning, last night, until this morning, was to give the House of Bishops time to consider the difficult question of the canon "Of Election and Institution of Ministers." The House had only to wait patiently until such time as the bishops should communicate with the House upon the subject.

Judge Huntington thought a message ought to be sent, asking the House of Bishops to appoint a committee to meet that of the House appointed yesterday. This motion prevailed.

Just as the vote was taken, a message was received from the House of Bishops stating that the bishops had consented to appoint a Committee of Conference. The Bishops' Committee consisted of Bishops Hopkins, Doane, and Delancey; while the Rev. Drs. Hanckel and Andrews, the Rev. Mr. Craik, and Judges Ruffin and Huntington, composed the Deputies' Committee.

The bishops subsequently added Bishop Whittingham, and the House, Mr. Evans, to the Committee of Conference.

The bishops concurred in the canon "Of Missionary Bishops," with a slight amendment, which was agreed to by the House.

After a long interval of waiting, the bishops informed the House that they concurred in the substitution of Dr. Potter in place of Dr. Muhlenberg, as a member of the committee on the widows and orphans of deceased clergymen.

After another long interval, the Committee of Conference returned, with the final settlement of

the difficulty, in a rather singular way. It was ascertained that, at the last General Convention, a similar canon had been passed by the Lower House, and sent up to the House of Bishops, from whence, by some accident, it never returned. According to a provision in the Constitution, a canon passed in the Lower House, sent up, and not acted on by the bishops, has the force of law. The bishops, therefore, contended that the canon of the last General Convention, not having expressly received their own non-concurrence, had now the force of law, and that a further canon was not called for. The Lower House passed a resolution exculpating its secretaries from the responsibility of mislaying the canon in 1850; the House of Bishops passed a similar one in regard to their secretaries, and there the matter ended.

The bishops then entered the Lower House. The Bishop of Vermont offered up appropriate prayers, and the Pastoral Letter was read by Bishop Williams, of Connecticut, on behalf of the presiding bishop[b].

The reading having been concluded, the Convention, led by Bishop Wainwright, united in singing the *Gloria in Excelsis*. The benediction was given by the Presiding bishop, and the House of Bishops retired.

The President called the House of Deputies to order. Three thousand copies of the Pastoral were ordered to be printed. The minutes were then

[b] See Appendix (C.)

read, amended, and adopted; and the business of the Convention having now concluded, the venerable President, the Rev. Dr. Creighton, arose and read the following address:—

"Brethren of the House of Clerical and Lay Deputies:—I do not think myself justly entitled to the flattering notice taken of my services in your resolution of yesterday. To preside over a House where self-respect, deference to the Chair, and mutual courtesy, prevail among its members, is both easy and pleasant. Such, it appears to me, have been the characteristics of the present session of this House. Such, I am sure, has been their effect upon myself, in administering my office. I therefore feel, that, instead of receiving, I am bound rather to render, thanks; that, through the eminent exhibition on your part of the qualities alluded to, I have been enabled to discharge my duties to your satisfaction, and to my own comfort and pleasure.

"The Chair congratulates the House on the delightful spirit of conciliation and brotherly kindness which has marked its deliberations, and would ascribe it, in all humility and thankfulness, to the gracious presence of Him who is the author of peace and lover of concord. He trusts that it may be the harbinger to the Church of our love, of brighter and more prosperous times than she has yet enjoyed, though ever the object of the great and manifold mercies of her Divine Head.

"Will the members of the House allow me to

tender to them my most cordial wishes for their safe return to their homes, and happy re-union with their families."

On the motion of the Rev. Dr. Mead, it was ordered that the address of the President be entered on the Journal of the House.

The House then adjourned *sine die*.

CHAPTER VII.

CANADA REVISITED.

Voyage to Albany.—Lake Champlain.—Arrival at Brockville.—Advantages of Canada.—Church Services.—Morristown.—Kingston.—Lake Ontario.—Arrival at Toronto.—Bishop Strachan.—Trinity College.—The Cathedral.—Voyage to Niagara.—Flourishing condition of the labouring Classes.—Thorold Village.—St. Catherine's.—Excursion to the Falls of Niagara.—Proposed introduction of the Maine Liquor Law into Canada.—Agriculture.—Lundy's Lane.—View of both Lakes and of the Cataract.—The Suspension Bridge.—Opening of the Great Western Railway.—The Whirlpool.—The De Veaux College.—A Physician's opinion of Canada.—Voyage to Buffalo.

HAVING seen the business of our deputation brought to a satisfactory conclusion, I did not await the final adjournment of the Convention, but decided on setting out for Canada before the season for comfortable travelling should have passed over. Being unwell, and fatigued with daily attendance at the important synod nearly terminated, I determined

on travelling as much as possible by water, and accordingly on Thursday evening, Oct. 20th, at six o'clock, I embarked with my party on board a steamer on the Hudson, or North River. We proceeded up the stream at the rate of sixteen miles an hour; and in a short time were enjoying the scenery of the Cattskill Mountains. The moonbeams fell on the white sails of innumerable small vessels, and now and then some passing steamer left a long train of sparks floating in the air, while the hills echoed to the booming of its high-pressure engine. About midnight a strange rushing sound was heard, and in a few minutes a long railway train issued from obscurity, and rattled with tremendous velocity along the river's bank. We were enabled to watch its progress by the long line of lights which shone from the windows of the carriages. After a short race our steamer was beaten by the train, notwithstanding occasional stoppages at stations. The thundering echoes among the mountains and forests waxed fainter and fainter, until again no sounds were heard but those of the rushing of our vessel through the water, and of the revolution of our enormous wheels. Soon after four o'clock a.m. we were in Albany.

We landed, and, after getting our breakfast at a hotel, proceeded to a railway station, from whence we were conveyed, in thirty-five minutes, sixteen miles, to Schenectady. Hence, after a tedious delay, we advanced on another line twenty-two miles to Saratoga, where we arrived at two in the afternoon.

Stopping for dinner at a hotel, we found the landlord unusually polite and attentive, and were received with low bows and other manifestations of respect, not usual in the republican parts of America. I asked this gentleman to point out to me some of the most remarkable objects of interest in the place, telling him that this was my first visit to Saratoga. "Is it possible, sir? never been to Saratoga before, sir? Strange, indeed, sir. Why, sir, this is the greatest watering-place in the whole world, sir. Just look down the street, sir, and you will observe a gateway leading into a kind of park, or garden, or green; just on the right, sir, are the tonic waters springing up under that edifice like a temple; and a few yards on the left is the spring from whence issues the Congress water, the effects of which are wholly different. This village, sir, you will perceive, is full of hotels; and, during the season (now over,) is crowded with visitors from all parts of the world. It is a pretty place, sir, you will observe—a very pretty place, indeed—and the stationary part of our population is not less than 5,000."

Having picked up such information as the above, we strolled through this Cheltenham of America, drank of the waters, and walked in the little park, or green, which is nicely laid out, and ornamented here and there with statues of white marble. At eight o'clock p.m. we were again in the train, and in two hours travelled forty miles, to Whitehall, on Lake Champlain, where we entered a comfortable steamer, and retired to rest.

Early on the following morning we found ourselves in the widest part of the lake just mentioned, and at half-past seven we landed at Plattsburg, and took our places in a railway train. We proceeded one hundred and fifty-two miles through a wild and comparatively uninteresting country, and about one o'clock p.m. arrived at Ogdensburgh, on the river St. Lawrence. The ferry-boat carried us over to Prescott, in Canada, and we again had the satisfaction of standing on a part of the wide-spread dominions of Queen Victoria. A steamer conveyed us in the evening twelve miles up the river to Brockville, where we arrived during a furious storm of rain, and amid the thickest possible darkness. I had informed our friends of our approach by the electric telegraph, and we were consequently at once placed in a carriage, and conveyed with our luggage to the hospitable mansion where we were expected.

I first knew Canada in 1829, and have renewed my acquaintance with it many times since that date, especially between 1838 and 1841. I have always considered it a cheerful, healthy, and interesting colony, though little known and still less appreciated by the people of England in general. Returning now, after an absence of twelve years, I found the country traversed by railways and telegraphs; in short, I found that Canada had at least kept pace with the most thriving States of the adjacent Republic.

Canada is usually a welcome country to an Englishman coming from the United States. The travel-

ler may have received abundant hospitality and attention among the kind-hearted people of the country denominated, *par excellence*, America—he may have wondered at the growth of the youthful giant—he may have gloried in the progress of the democratic portion of the Anglo-Saxon race; but after all, when he arrives in Canada, he feels himself among associations connected with those home ties which can never be utterly dissolved. True it is that the face of the country closely resembles that of the States, that the steam-boats are no swifter, the roads no smoother, the people in general no more intelligent, than those on the southern side of the frontier; but here the British flag, waving on some fortress, or the initials V. R., with the crown, or the likeness of a lion and a unicorn painted on a sign or exalted in a court-house, introduce at once a host of ideas, which pleasingly connect this vigorous young colony with the dear old fatherland 4,000 miles away in the east. I did not now see the country, as in 1838 and 1839, bristling with bayonets, nor did I hear the strong expressions of loyalty which a rebellion had called forth. Here and there a British uniform reminded me that Canada was not "annexed," while the general prosperity of the people had evidently lifted them above the temptation to meddle dangerously with international politics. I saw the labouring man receiving in a day nearly as much compensation as he received in England for the toil of a week, and enjoying in abundance the good things of life. And, finally, I

saw the venerable Church of England extending herself throughout the land, with a vigour unequalled, except perhaps in some portions of the sister Church of the United States. I heard the same liturgy as at home, and joined in the same prayers for the Queen, the royal family, the lords of the council, and all the nobility. Commercially, it is possible that Canada might be as profitable to England in an independent or "annexed" as in a colonial condition, though this is very far from certain. But how excellent a thing it is that new countries should exist, full of the elements of prosperity, in which an Englishman may take up his abode without feeling that he inhabits a foreign land.

Brockville now contains about 3,500 inhabitants, and is distinguished by the beauty of its situation. The river is at this point about a mile in width, and 150 feet in depth, perfectly transparent, abounding in salmon and other fish, and presenting great temptations to those who are fond of aquatic amusements. Up the stream, within the space of sixty miles, are more than 1,000 romantic little islands, covered for the most part with trees, at the time of my visit exhibiting in their foliage all the varied tints of an American autumn. Opposite, on the New York side of the water, is Morristown, a prettily situated village, with its church and its two conspicuous meeting-houses, the towers of which just arise above the surrounding pine-trees. The ferryman, as I recollect him in times of old, still plies between the royal and the republican shores, conveying the mail and

the passengers over a surface generally smooth, but sometimes furrowed with waves like those of an inland sea. Swift and handsome steamers, British and American, pass up and down and touch at the wharf several times a-day. A telegraph runs through the street and along the high road, by which Quebec is connected with the Far West, and the arrival of a steamer at Halifax is almost instantaneously made known in Toronto or Detroit. The pavements were here and there broken up to allow of the introduction of gas-pipes, by which the streets and houses were soon to be lighted. The railway board met from time to time in reference to the railway which was soon to be carried through the town.

In Church matters, I found the state of things in Brockville far from discouraging. The same true-hearted missionary remained in charge of the post as in 1841. The ladies of the congregation had just erected a new parsonage, at a cost of about 700*l.*, raised by themselves. The church was also under repair, and two transepts and a chancel had just been added for the accommodation of an increasing flock.

I attended public worship on Sunday at the court-house, which was occupied for this purpose during the progress of the alterations at the church. The congregation was large and attentive, and was composed, in a great measure, of young men and women, whom I had known as children. Among these, the change effected by time was of course very considerable. The elder persons were little altered; the

old people were generally deceased, and a new race of unknown juveniles had sprung up in abundance in their room. Such is human life.

The following day I crossed over in a boat to Morristown, and again realised the breadth of the river by handling the oar myself. I found this village also improved, and, like other Yankee places, "going ahead." A steam-mill was puffing by the water's side, and several neat residences had been erected. The church also had increased, and the clergyman, aided by the Diocesan Missionary Society of New York, received 300 dollars (62*l.*) a-year, and a house,—more, I believe, than any former incumbent. The place of worship was nearly in its former condition, and only wanted a few fresh coats of paint and a little internal renovation to render it "as good as new." The register-books, which the clergyman was kind enough to shew me, indicated a decided, though gradual, progress. Morristown also is to have its railroad, and will ere long, without doubt, shew increasing signs of advancement.

On Friday, October 28, I left Brockville, after experiencing a foretaste of winter in a fall of snow, by which the ground was covered to the depth of several inches. With two companions of my own party, I embarked in a steamer about 10 o'clock a.m., and after a pleasant voyage through the "Thousand Isles," arrived at Kingston about five in the afternoon. Here we saw the strong fortifications erected as a protection against Yankee invasion and the equally formidable contingency of Yankee "sympa-

thy." We had also just sufficient time to walk into the principal street, and to survey the new Romish cathedral, the market-house, and St. George's church, when we were summoned on board our steamer by the signal for departure. Lake Ontario was calm, and the stars soon shone out brightly, while we rapidly cut through the water on our voyage to Toronto. During the night we made excellent progress; and soon after eight o'clock the following morning we had completed a voyage from Kingston of 180 miles, and had taken up our quarters at the North American Hotel, near the landing-place.

Toronto now covers a vast extent of ground, its streets contain many excellent shops, and its inhabitants are believed to possess a greater amount of real wealth than those of towns of like magnitude in the United States. I was pleased to observe cabs standing in long rows, as in London; and was equally pleased to find the drivers civil, and their charges reasonable.

As in duty bound, I called in the first place on the venerable Bishop Strachan, whom I found in the enjoyment of excellent health, and, although 76 years of age, still hale and vigorous as I knew him in 1839. His Lordship detailed the circumstances attending the foundation of Trinity College, the infatuated policy by which the University of Upper Canada was made a "Godless" college, and the consequent exertions put forth by himself and others to establish a new University, in which God should be worshipped, and catholic doctrine maintained. He

described how forty or fifty thousand pounds had been contributed for this object, in Canada, the United States, and England; how the building had been commenced in 1851, and how, finally, it went into operation under a royal charter in 1852. The bishop very kindly took my party and myself in a carriage to view this new institution, which, although in one of the streets of Toronto, is more than two miles from the centre of the city. The building, of which the front only is at present completed, is designed to form a quadrangle of 250 feet by 200. Its appearance is truly ecclesiastical, although not quite equal to Trinity College at Glenalmond. Thirty students in arts and nine in divinity reside within the walls. Besides these, there are fifty students in law, and forty in medicine. The full Church service is performed twice a-day, and the students appear in surplices on Sundays and other holidays. The room at present occupied as a chapel will be used for the library after the completion of the quadrangle.

In the college the following routine is observed: morning prayer at 7.30 daily; evening prayer at 9.30 daily; at which services constant attention is required. Breakfast is at 8; dinner at 1.15; tea at 6; lectures between 9 and 1. On Sundays, saints' days, and other holydays, morning prayer commences at 11, and evening prayer at 4 in summer, and 3.30 in winter.

In the gift of the college are *two* scholarships founded by the late Duke of Wellington, worth 50*l.*

per annum; *two* founded by the Society for Propagating the Gospel, from the Jubilee fund, worth 40*l.* per annum; *five* divinity scholarships averaging 26*l.* each; *one* law scholarship of 30*l.*, and *two* scholarships (named from Bishop Strachan and Dr. Burnside,) of 30*l.* each. The annual expenses of a student resident in the college are 50*l.*, including 12*l.* 10*s.* for college fees. Students residing with their parents in Toronto, make an annual payment of 15*l.* 10*s.* The above sums are all given in Canadian currency.

The bishop stated to me, as the result of long experience, that the best scholars usually make the best missionaries, and that half-educated men are comparatively inefficient in the ministry of the Canadian Church. He assured me that the style of education imparted in Trinity College was identical with that of the mother country, and tended directly to the formation of correct habits of mental and moral discipline.

Toronto contained about 14,000 inhabitants at the period of my last visit in 1841. In 1853 its population was estimated at about 45,000, of whom nearly a third were supposed to be connected more or less with the Church of England. There are five churches of the Anglican communion, attended by about 3,000 persons on Sundays. The principal parish church (St. James's) is denominated the cathedral, and is a building of considerable architectural pretensions, erected at a cost of more than 10,000*l.* There is a clerestory, and a handsome semicircular chancel, at

the left of which is the seat of the bishop. In this church we attended divine service on Sunday the 31st, in company with about 600 others, who filled about half the building. Divine service was conducted with decorum and propriety; but the responses of the people were almost as feeble as in Trinity Church at Boston. The singing, too, was much in the same style as in the last-mentioned church.

In the afternoon I preached in the chapel of Trinity College. The congregation consisted of sixty-three persons, including two of the clergy, and twenty-eight students in surplices. The service was performed much as in our English collegiate chapels, though there was a deficiency of treble voices, on account of the absence of boys. I was much gratified with the reverent manner and becoming appearance of the students, and was glad to hear from the provost that their demeanour and their general progress were at least equal to what might be expected from students in England.

There is a spacious Roman Catholic cathedral in Toronto, in which the Comte de Charbonnel presides as bishop. The Presbyterian, Methodist, and Baptist places of worship are about as numerous as in the towns of the United States of corresponding population. Toronto gave me the idea of a quiet and well-ordered place, abounding in substantial prosperity, and advancing as rapidly as its republican neighbours. Here, in fact, the advantages of an old and of a new country are combined, and the English-

man, as he beholds around him numerous openings for his industry and growing avenues to wealth, enjoys the real satisfaction of feeling that he still reposes under the supremacy of the British Crown.

On Monday, October 31, we left Toronto at 8 a.m., in the steamer Peerless, a vessel pretty well answering to her name in regard to speed, as well as other important qualifications. Among the provisions for safety, I noticed the form of the moveable seats on the deck. These were about two feet high, and were constructed precisely in the form of hour-glasses, the portion which, in the hour-glass, consists of the vitreous material, being made of tin, and perfectly air-tight. In case of an accident on board the vessel involving personal danger, the traveller might confidently seize one of these seats and cast himself into the lake, as it would unquestionably support a considerable weight while floating on the water.

The distance from Toronto to the town of Niagara (at the mouth of the river of the same name) is about thirty miles, and, though a strong head-wind was blowing, we accomplished the distance in little more than two hours. Entering the river, we ascended seven miles to Lewiston, on the American side, where our vessel stopped at the wharf, in full view of a noble suspension-bridge, erected about two years ago, and connecting the opposite shores. This bridge is 700 feet in length, and 16 in width, and is so constructed as to be perfectly steady even during a severe gale. The tolls are

about 7½d. (sterling) for a foot-passenger, 1s. 10½d. for a one-horse carriage, and 2s. 6d. for a vehicle drawn by two horses. The custom-house officers on both sides are accommodating, and the search of passengers' luggage is little more than nominal. The river here runs at the rate of five miles an hour, and is full of rapid whirls. We soon crossed it, however, in a little boat, one of our number assisting at the oar, and were met at the landing-place in Queenston by the Rev. Mr. Fuller, rector of Thorold, one of the late deputies from the synod of Toronto to the General Convention at New York. Mr. Fuller had brought his carriage to convey us seven miles to his comfortable home.

Queenston is a poor decaying place, containing less than 600 inhabitants. It has no church or resident clergyman, and the Church of England congregation, such as it is, assembles on Sundays in a store-room, and receives the gratuitous ministrations of four clergymen in succession, viz., the rectors of Thorold, Niagara, and Drummondville, and the American clergyman from Lewiston, in the State of New York, immediately opposite. Leaving this desolate place we ascended a hill, and came to the spot where a lofty monument once stood in memory of General Brock, who fell at Queenston during the war of 1814, while repelling a large body of American invaders. When I saw this monument on Good Friday, 1840, it had just been blown up with gunpowder by some lawless miscreants, and apparently was on the point of dropping to pieces.

It had since been removed, and a new and more elegant monument was now in the process of erection. From this point the view was exceedingly grand. On our right was the rapid Niagara, its broad blue stream following a winding course until lost in the waters of Lake Ontario, which extended themselves far into the distance on the north and north-east. Below us was Queenston, beyond which, and to the westward, there lay extended a vast amount of flat and rich land, well wooded, and covered with thriving farms.

Two years ago, improved land in this part of Canada was worth, on the average, about 30 dollars per acre, but at present it can hardly be purchased for less than 35 or 40. The staple article of produce is wheat, the price of which varies from 3s. 6d. to 5s. sterling per bushel. By far the greater portion of this wheat is sown in the autumn, and stands the severe frosts of winter. It is reputed, in the judgment of the New York millers, the best wheat in America, and the flour produced from it is of surpassing whiteness and quality. Barley, oats, Indian corn, peaches, and apples, are also among the productions of this region. The labourers on the railways, and other public works, are usually Irish, while the English are employed on the farms, at wages averaging 4s. 3d. a-day. Meat of all kinds is plentiful, and cost, in 1853, from 2d. to 3d. per pound. The price of flour, at the same time, was about 28s. a barrel, so that the comfortable position of the labourer is placed beyond question.

A capital house and estate were described to me as the property of a man who, a dozen years ago, came from England, and engaged as a day labourer at $12 a-month. He is now worth more than 3,000*l.*, and lately sold a portion of his live stock for no less a sum than 5,000*l.*

We arrived at Thorold in time for an early dinner. We were now little more than five miles from the Falls of Niagara; but the thunder of the cataract was at present inaudible. We were told that it was always distinctly heard before wet weather, thus supplying the purpose of an infallible barometer.

The Rev. Mr. Fuller, as rector of Thorold, receives 100*l.* per annum from the Society for the Propagation of the Gospel, and holds a glebe of 400 acres. But the titles of all the Canadian glebes are at present in dispute; and there is reason to fear that the ultimate decision will be unfavourable to the Church. The Society for Propagating the Gospel will probably be obliged to contract its grants and finally to apply them to more necessitous colonies. The recent measure of the Imperial Parliament in regard to the Clergy Reserves, is expected ultimately to result in the confiscation of what remains of that property. Under such a state of things, the Church would not, of course, be utterly ruined, though it would be exposed for some time to many serious difficulties. The cities and towns would no doubt liberally support their clergy, as in the United States,

but many of the country parishes would be wholly destitute.

Mr. Fuller suggested that, in any future modification of the grants of the Society for the Propagation of the Gospel, a system like the following might be adopted with advantage. The parishes of Canada might be divided into five classes. Those of the first class, like Toronto, Kingston, &c., might be left to support their clergy at their own charge. Those of the second class, unable wholly to provide for a minister, might be assisted to the amount of one-quarter of a clerical stipend. A third class, of less ability, might receive a half; a fourth class three-quarters; and a fifth class, consisting of the poorest and newest stations, might be served by a clergyman maintained at the sole cost of the Society.

Mr. Fuller's charge extends over about 144 square miles, and includes four stations. Every Sunday he officiates in the morning at Thorold, for a congregation averaging 180 persons, and in the afternoon at Fort Robinson, for a congregation of about 75. He officiates in the evening at Queenston and at the Junction alternately. Besides these, there are many occasional services, and all the communicants are visited, if possible, six times in a year. With so large an amount of labour, two horses are almost absolutely necessary to the clergyman; and these cannot be maintained, even in Canada, for much less than 30*l.* or 40*l.* a-year.

The Canadian clergy, as is well known, have suffered severely from measures designed for political

expediency. During the rebellion, with other loyalists, they perilled their lives and properties in the cause of British connexion. They have seen the same rebels for whose apprehension great rewards were offered by the Government, exalted, by the same authority, above their heads, and placed in offices of trust and power. They have found themselves taxed to make good the losses stained by these rebels in their opposition to law and order. They have been virtually deprived of the University, by a regulation under which the public worship of God is forbidden within the walls of that institution. They have been summarily deprived of seven-twelfths of the Reserves, originally devoted to the support of a Protestant Clergy. The remaining portion of those Reserves has been placed completely at the mercy of a Colonial Legislature, consisting, in a great measure, of inveterate foes of the Church. And, finally, the Church has hitherto been denied the advantage of assembling in a formal and duly recognised Convocation, in which the clergy and laity might devise plans for the advancement of religion similar to those which have proved so successful in the General Convention of the American Church.

The recent measures of our Imperial Parliament may have answered their purpose, and it is quite probable that every measure which has tended to give self-government to Canada, has also tended to advance the material prosperity of the colony. Yet it is certain that the subject of annexation is now

calmly discussed by many who formerly would have been indignant at the very mention of it, and that a large number of respectable persons regard separation from the mother country simply as a question of time. The absolute independence of such a region as Canada, lying as it does like a narrow ribbon along 1,500 miles of frontier, is hardly to be anticipated. Yet, whether as a British colony or as an American State, Canada will hereafter govern herself by her own laws, and provide as she may judge best for her own welfare. If spiritual interests should be overlooked, it is no more than might be reasonably, though sorrowfully, anticipated.

After dinner, our hospitable friend drove us to the village of Thorold, where his new church is now in the course of erection; being handsomely constructed of a hard blue stone, procured on the spot. The building is 60 feet long by 40 broad, exclusive of the chancel and the tower. From this point the Welland Canal is seen, as it passes through Thorold, on its descent by 28 locks, from the level of Lake Erie to that of Lake Ontario. I need hardly remark, that the Niagara river would afford a natural means of transit, but for the rapids and the mighty cataract itself. Hence the necessity for the canal, which was constructed originally about 20 years ago, and afterwards greatly enlarged by Government, at a cost of several millions, though only 28 miles in length.

The locks on this canal are 150 feet long, 26½

broad, and 9½ feet deep, admitting of the passage of vessels of 450 tons burthen. I counted 14 schooners and two steamers in sight at one time, but many more were descending the hill or were coming up. Ships have, indeed, passed through this canal on a voyage from the upper lakes to Liverpool or California. The vessels from above are usually loaded with flour, pork, and potash, and sometimes with coal, stone, and copper ore, from Lake Superior. Returning from below they convey salt, manufactured goods, railroad iron, &c., &c. These cargoes are not, however, equal in value to those which go the other way. The tolls on the canal amounted in 1852 to 48,000*l.*, and were expected to exceed 60,000*l.* in 1853.

Thorold contains a population of about 1,500. It is famous for its mills, which derive their power from the surplus water of the canal. Eighteen pairs of stones are kept in pretty constant operation, except during the winter months. One of the mills, a substantial building of stone, cost no less than $32,000.

We descended the hill by the side of the canal, and after a further drive of about two miles arrived at St. Catherine's, a town of rising importance, containing a population of 4,000. The Episcopal church is a handsome building, and the parishioners have recently erected a new parsonage for their clergyman. The present respected incumbent receives 150*l.* per annum from the Society for the Propagation of the Gospel, and about 100*l.* from his congregation.

The town of St. Catherine's has grown up from nothing since the construction of the canal.

On the morning of Tuesday, November 1st, Mr. Fuller proposed an excursion to the Falls of Niagara. The day was bright, the temperature of the air was mild, and we gladly assented to the proposal. The distance was between five and six miles, and we accompanied Mr. Fuller in his carriage. On the way we entered into conversation respecting the moral and religious condition of Canada, the prospects of the Church, and the best means of advancing the general welfare of society.

The people of Canada, being for the most part in easy circumstances, are free from many of the temptations which beset a large class of our population at home. Crimes against property are rare; those against the person are chiefly committed by labourers on the railways and canals. The great evil of the country is the abuse of strong drink, which entails a vast amount of expense on the colony, on account of prosecutions, the maintenance of prisons, and other items which may be readily imagined. Mr. Fuller thought the introduction of the "Maine liquor law" an advisable measure, provided that it could be honestly carried into operation. Such a law, he thought, would put temptation out of the way, and diminish, to an incalculable extent, the sufferings of wives and children, of widows and of orphans. As a measure of policy also, it would, in his opinion, be of vast importance to the colony. For his own part, he would gladly

forego the use of wine, beer, cider, &c., if by any such acts of self-denial he could assist in putting a stumbling-block out of the way of the people.

Passing a number of fine farms by the road-side, the conversation turned on agriculture. Mr. Fuller remarked that the early emigrants, having had their faculties sharpened by travelling and by encountering difficulties, were a clever and enterprising race of men. Their children, being deprived of this stimulus, began to shew many signs of degeneracy. In order to avert such a misfortune from the country, Mr. Fuller, and other gentlemen of a similar spirit, encouraged the practice of holding agricultural shows at stated periods, with a view of exciting a feeling of emulation. This measure has proved eminently successful. In every county there are seven or eight townships, each of which has its annual show—including ploughing matches, exhibitions of fat cattle, of flowers, of vegetables, &c. Prizes are awarded to those who excel in these respects, and also to the owners of the best cultivated farms. Each county likewise has its annual show, and, above all, the two divisions of the province, namely, East and West Canada, have their respective exhibitions, open to all the counties and all the townships. With the help of the Canada company, 1,500*l.* have been awarded in prizes within a year.

We were now in Lundy's Lane, a locality celebrated in the annals of the last war between Great Britain and America. About 800 persons were engaged on both sides, and the proportion of the slain

is said to have been greater than in any of the battles of the Peninsular war. The Americans claimed the victory, but the British remained in possession of the field of battle, where they collected the dead and burnt them, the multitude of corpses and the heat of the weather not allowing of the delay necessary for burial.

Here we ascended a tower, from the summit of which we distinguished Lake Erie in the south, and Lake Ontario on the north, with the river Niagara between, and the cloud arising from the falls. The difference of level between the two lakes is no less than 330 feet—a fact which easily accounts for the prodigious velocity of the stream.

Re-entering the vehicle, we proceeded a short distance, and, leaving the main road, came suddenly in front of the American part of the Falls, which we saw through a chasm in the bank, with the mills and factories which somewhat disfigure this portion of the mighty cataract. Advancing through the opening, the entire prospect came gradually in view—first the whole of the American falls, then the graceful little central fall, then the intervening mass of Goat Island, covered with the aboriginal forest, and, lastly, the great Horse-shoe fall, with its deep green waters pouring over in their everlasting roll, and plunging into an abyss as white as the purest snow. The cloud of spray arose as I first saw it rise a quarter of a century ago, but the aspect of the fall itself was somewhat changed, and it was evident that the cataract had continued

to retrocede just as it has retroceded since the creation. Table Rock had broken off, but its stump remained, and on this we took our stand as we contemplated the tremendous scene before us.

Hence we descended by a spiral flight of stairs to a position near the level of the boiling cauldron itself. A walk of perhaps 100 yards beneath overhanging and crumbling rocks brought us near the great falling sheet of water; but the pathway by which I had formerly passed behind this liquid curtain appeared to have been swept away. Having again ascended the staircase, we proceeded to an adjacent curiosity-shop, where we provided ourselves with various reminiscences of our visit.

A little lower down we passed an immense hotel, surrounded by handsome grounds, and kept by an enterprising American. About a mile further on, in the same direction, we arrived at the celebrated suspension-bridge, by which the British and American shores are brought into close connexion. The present bridge, though a very remarkable structure, is but a temporary affair. The high and massive stone towers were indeed already completed, from which the railway bridge is to be suspended, and with it a permanent road for ordinary vehicles and passengers. We found the bridge and towers decorated with the British and American flags in friendly juxtaposition, as on that day the Great Western Railway between Hamilton and this point was to be opened for the first time to the public. Carriages with visitors were already collecting, and

it was expected that the locomotive and train would arrive within an hour.

We paid our toll, and soon found ourselves on the bridge. The construction is so frail that it seems impossible that it should sustain even its own weight; but we saw at one time two heavy omnibuses and several other carriages deliberately crossing. We had scarcely walked 20 yards when a lady overtook us, driving her carriage with perfect composure. Yet the length of the bridge is 800 feet; and, at the depth of 258 feet below the road-way, the Niagara is seen rushing forward with appalling velocity. From the centre of the bridge I dropped a stone into the water, but lost sight of it before it reached the foaming waves beneath. Our entire support consisted of thin wires twisted together and ingeniously fastened and secured. During the progress of the work, the bridge once turned over in a gale of wind, and five workmen engaged upon it escaped destruction only by clinging to the wires until a basket was sent to convey them to the shore. Wires now proceed from the road-way to the rocks beneath, by which a recurrence of so fearful a casualty will probably be prevented. Yet, as we walked over, the oscillation of our path was like that of a ship in a rising swell. We could not but admire the docility of the American horses, as they quietly crossed without any apparent timidity or hesitation. On the Yankee side we found a rising village, with its stores, hotels, post-office, and custom-house.

Returning again to British ground, we found the visitors still waiting for the expected locomotive and train. They were doomed to wait long, since we afterwards learned that the arrival did not take place until some time after dark.

From the bridge we drove on another mile, and arrived at the Whirlpool, one of the chief wonders of the neighbourhood. The circumference is nearly a mile, and high precipices rise on every side, while, below, the waters are seen hurrying round, and bearing with them the fragments of trees and other materials which have been carried over the Falls.

The American side of the stream may be viewed from this point by a good Churchman with considerable interest. The whole property from the Whirlpool to the suspension-bridge, and for some distance back, constitutes an estate of about 640 acres, bequeathed by the late Judge De Veaux to the American Episcopal Church. It is designed to support a college for the education of orphans, and is placed under the control of trustees, who must be communicants in the Church, and who are removable by the bishop and standing committee of the diocese (Western New York). The same bishop and standing committee are empowered, in conjunction with the trustees themselves, to fill any future vacancies in the Board. The property is worth at present $150,000, and 25 acres near the suspension-bridge were lately sold by the trustees for $1,000 per acre. The college is designed to be as truly a Church institution as Trinity College, Toronto.

After viewing the Whirlpool, our kind friend conveyed us again to his hospitable home, where he had invited a party to meet us at dinner. One of the guests was a medical gentleman, formerly a practitioner in England, but for many years resident near the Falls. This gentleman spoke in the highest terms of Canada as a healthy country, inhabited by a prosperous and happy people. "I can assure you," he said, "that nearly one-half of the cases of indigestion and similar complaints in England are the effect of mental anxiety. A man feels it difficult to maintain his place in society, or he apprehends that his Christmas bills will not be paid—or he considers himself slighted by those whom he would wish to conciliate. He becomes ill without any obvious cause, and at length perhaps confesses the whole truth to his medical adviser. Now, in Canada such cases rarely, if ever, occur. The general competence of the people, and their freedom from the spirit of caste, relieve them from a vast amount of worry, and from the bodily ailments resulting from trouble and perplexity. The brightness of the climate and the dryness of the atmosphere, both in winter and summer, assist also materially in producing a wholesome buoyancy of temper and disposition."

This medical gentleman had been selected as one of the lay deputies to the synod recently held at Toronto. He informed me that 140 clergymen were present, and about the same number of laymen, and that the proceedings were satisfactory and cheering

beyond his most sanguine anticipations. Several of the members had expressed themselves favourably to the entire independence of the Colonial Church; but this extreme party had been overruled by a large majority. The time, however, he thought, was evidently at hand when, either with or without the sanction of the Imperial Parliament, the Canadian Church would possess the same advantages of synodical action and lay co-operation which are now enjoyed by Churchmen in the United States.

The following morning the sound of the Falls was distinctly heard, and we were informed that wet weather must be expected. We saw also the column of spray inclining (as it rose) in a southerly direction, and consequently indicating that the wind now blew from the northward. Mr. Fuller, however, drove us seven miles to Chippewa, a short distance above the cataract, where two of our number embarked in a small steamer for Buffalo, the third returning across Lake Ontario to Brockville. We had hardly entered the cabin when the rain began to fall, according to the prediction, and lasted during the remainder of the day. In the meanwhile our boat entered the stream, in a rather unpleasant proximity to the rapids, and we proceeded against the swift current until soon after sunset, when we landed at Buffalo (the eastern extremity of Lake Erie), and were again on republican ground.

CHAPTER VIII.

FROM CANADA TO THE WEST.

Buffalo.—Dr. Shelton and his Church.—Anecdote of Joe Smith.—Description of St. Paul's.—The Roman Catholic Cathedral.—The Church of St. Louis, the Interdict and the Papal Nuncio.—Journey along the Lake.—Cleveland.—Sandusky City.—Sunday at Huron.—Ride into the country.—Adventure with a Necromancer.—Further testimony respecting the "Dauphin."—Kenyon College revisited.

Arriving at Buffalo, we proceeded to the house of the Rev. Dr. Shelton, rector of St. Paul's Church, and met with a friendly reception.

Whence Buffalo derived its name is a question upon which antiquaries and historians disagree. Yet it cannot be disputed that Buffalo is a most thriving place, and "going ahead" with a rapidity which elsewhere would be deemed marvellous. Situated at the eastern extremity of Lake Erie, it commands the trade of all the great inland seas of

America. Its ships and steamers perform voyages of a thousand miles westward to Chicago, or descend through the Welland Canal to Lake Ontario, the St. Lawrence, and the Atlantic. The New York Canal, which here enters Lake Erie, during the last year afforded a means of transit to property estimated at 72 millions of dollars. The railways also furnish abundant facilities to those who travel for business or for pleasure, and the neighbouring cataract draws together innumerable visitors during the months of summer. It is not, therefore, surprising that in the last quarter of a century the population has increased from 10,000 to 60,000. The place is well supplied with gas, water, cabs, omnibuses, telegraphs, and, in short, with all the usual comforts and luxuries of this "age of progress."

The town is well built, the streets are broad, and the shops (or stores) are handsome and well supplied. A pier has been erected to protect the shipping against the waves of Lake Erie, which, during westerly gales, are often tremendous.

As we passed through the town, I noticed many indications of activity and energy in business. We saw a railway depot, recently erected at a cost of 60,000 dollars, and at the wharf were some of the largest and most magnificent steamers which have yet been produced in America.

The places of worship are very numerous, and, if we judged only by the number of steeples, we should be inclined to say that Buffalo must be a very religious place.

Our Reformed Church here flourishes under the able superintendence of several energetic parochial clergymen. There are three Episcopal churches in Buffalo, at which the average number of worshippers on Sunday is about 3,000, or much the same as in Toronto. The communicants are returned as amounting to 705, a very large proportion of whom are females, the engrossing business habits of the men being unfavourable to devotional character. As a whole, however, the Buffalonians, in the midst of their trade, are not unmindful of the value of the Christian religion.

Dr. Shelton presides over the principal congregation, of which he has been rector during the last twenty years. He spoke to us in high terms of the Christian liberality of his flock, and of their readiness to contribute to Church objects. The church now building (St. Paul's) has cost them $65,000, and will cost $100,000 before it is completed. They have also built a parsonage at a cost of $8,000, and have supplied it with gas and water at an additional charge of $300. Formerly they paid their rector $800 per annum, an amount which they afterwards increased to 1,200, and which during the present year they have enlarged to 1,700. The two other Episcopal clergymen in Buffalo are in like manner well supported. Natives of England resident in the States are usually less disposed to contribute to Church objects than their American neighbours, and Dr. Shelton remarked that people needed a special education and training to en-

able them to maintain the voluntary system with advantage.

Speaking of Mormonism, Dr. Shelton mentioned a person living in Buffalo who had been acquainted with Joe Smith in early life, and who related the following anecdote connected with the history of the Book of Mormon. Being at Joe Smith's house, the mother of the impostor assured him that the golden plates discovered by her son were then in a box in the garret. Proceeding upstairs, he saw upon a table this box, which had all the appearance of the common wooden cases in which tin plates are packed. He was on the point of seizing the box, and dashing it to pieces, when Joe Smith came from behind a curtain suspended from the ceiling, and sternly forbade his meddling with what was not his own. But for this interruption, the fable of the golden plates might have been arrested in its infancy, and myriads might have been saved from a soul-destroying heresy.

The next morning I walked with the Doctor to see his new church. The edifice is constructed in the Early English style, of a red sandstone. The architect is Mr. Upjohn, who has distinguished himself in his connection with American ecclesiology, having designed Trinity Church, New York, and many other buildings of importance. St. Paul's Church, to which Dr. Shelton now introduced me, is certainly an imposing structure, and will be a very conspicuous object after the completion of its lofty spire. The windows are few in number, and

the interior is consequently much darker than is usual in the United States. There are two rows of columns, but no clerestory windows. A side chapel is used for daily worship during Lent, and can at any time be shut off from the rest of the church. The seats are all open, the organ stands on the right side of the chancel, and the chancel itself is unusually deep for America, and contains a massive altar, constructed of the beautiful black walnut of the country. There are also a credence table and three sedilia. The font is of marble, and was given by the children of the congregation, who collected for this purpose among themselves the sum of $120. The same band of juveniles presented one of the stained glass windows, which contains representations emblematic of holy baptism, with the legends, "Suffer the little children to come unto Me," &c., "Out of the mouth of babes and sucklings Thou hast perfected praise." The ladies of the congregation had carpeted the church throughout, at a cost of 1,000 dollars, and the young men had already raised a fund of 1,200 dollars towards the purchase of a peal of bells. The church will accommodate about 1,500 worshippers.

From St. Paul's we went to see a new and very handsome Roman Catholic cathedral then building under somewhat peculiar circumstances. The Romish bishops in America, by virtue of a decree of the council of Baltimore, claim the right of holding the titles of Church property, which titles they transfer by will to their successors. But the mem-

bers of the Roman Catholic church of St. Louis, in Buffalo, placed the property of their church in the hands of trustees, appointed by themselves, according to the practice of Protestant congregations. The bishop protested against this course, but in vain; and ultimately the church of St. Louis was placed under an interdict, by which, during three whole years, divine worship and the celebration of all the sacraments had been suspended within its walls. The bishop also commenced his new cathedral, which was going forward upon high Roman Catholic principles, in opposition to semi-Protestant laxity. The case was brought before the Pope, and a Buffalo gentleman was sent to Rome to represent it on behalf of the St. Louis congregation. He was well received, was admitted three times to an audience, and reported very favourably in regard to the character and disposition of Pius IX.

But a few weeks before my visit to Buffalo, a nuncio from the Pope, Archbishop Bedini, arrived from the "Eternal City," and paraded the streets, it was said, with music playing and banners flying. After investigating the case between the two parties, he finally gave sentence in favour of the bishop, whose cathedral was now advancing towards completion.

This building certainly tends to encourage an idea which I have formed, that an era of cathedral architecture is about to commence in America, and that the ecclesiastical edifices of Europe will be reproduced in the New World by the rival exertions of Romanists and Reformed Churchmen. The cathe-

dral now in question is cruciform, with double rows of columns, and a clerestory. I found the extreme length to be fifty-seven paces. The height of the roof cannot be much less than seventy feet, and the whole aspect of the place reminded one of an English cathedral, much in the same way as the New York Crystal Palace recalled the Hyde-park Exhibition of 1851.

Here, however, as elsewhere in America, I was assured that the attachment to Romanism is confined, in a great measure, to the first generation of emigrants. Multitudes of the second and third generations become indifferent, Protestant, or infidel, according to circumstances. The general tide of popular opinion for the present runs very hard against Romanism.

The Romish churches throughout the United States are now built in a style of architecture greatly superior to what I recollect in former times. The means of erecting them are derived chiefly from the united contributions of Irish and German labourers and domestics. The growing wealth of the Americans has induced a demand for servants, while the development of the resources of the country has called for the construction of railways, canals, and other great public undertakings. On the other hand, Irish poverty and distress have thrust forth myriads from their ancient homes, and thus by a providential dispensation, the wants of America and of Europe have been relieved. The same emigration has, however, introduced Romanism

into localities where otherwise perhaps it would never have existed. It still remains to be seen whether the great system which centres in the seven-hilled city will permanently rear its head amid the hostile elements of American independence and democracy.

We had now travelled about 700 miles from New York, including our visits in Canada. Our next point was Sandusky city, distant 250 miles westward, and near the opposite extremity of Lake Erie. We might have performed this distance in a steamer, but we chose the railroad, and on the 3rd of November left Buffalo at 10.45 A.M., and proceeded all day, at the rate of 25 miles an hour, along the southern shore of the lake. The day was perfectly beautiful, and as unlike English November weather as it is possible to imagine. On we went in the bright sunshine, through fruitful farms, through deep woods, sometimes travelling on the very beach washed by the waves of the lake, and sometimes beholding the clear blue waters only through occasional openings in the forest. In the afternoon we entered Ohio, and it amused me to see stations, with omnibuses and hacks waiting for passengers, in places where, within my own memory, all was a wilderness. By half-past 6 P.M. we had journeyed a distance from Buffalo of 200 miles, and stopped for the night at Cleveland, one of the most important towns on Lake Erie.

The next morning I walked through the town, and called on one of the clergy, a gentlemanly and

interesting person. When I first knew Cleveland it contained, perhaps, 3,000 or 4,000 people. Its population is now 35,000, and its streets cover an extent of several miles. In the best streets the houses stand separately, each surrounded by its own spacious garden and grounds, and shaded abundantly by trees. Like Buffalo, Cleveland contains three Episcopal churches, which number collectively about 300 communicants, and perhaps 1,200 worshippers. I saw a spacious Roman Catholic cathedral, and a very costly Presbyterian edifice, the architecture of which, in some respects, was utterly preposterous. The streets of the town are built at right angles, according to the usual American plan, but are much broader than those of New York. Those running north and south are all bounded at their northern extremity by an abrupt cliff, descending precipitously to the lake, and affording a wide view of a blue surface, sometimes tossed by tempests, and sometimes reflecting, as in a glass, the white sails of the shipping, to which Cleveland owes so much of its importance.

About ten o'clock A.M. we crossed the Cuyahoga river in a boat, and took our places in a train upon a railway, just opened, between Cleveland and Sandusky. Away we went at the appointed time, and proceeded through lofty woods, in which chesnuts and walnuts innumerable were lying on the ground amidst the autumnal leaves, with none to collect them, and destined to be reduced in a few months to the condition of the vegetable soil from which

they sprung. Sometimes we rushed through a clearing, to the infinite terror of horses, cows, and sheep, among which the steam-whistle and the roll of the train were as yet a frightful novelty. About two o'clock P.M. we reached Sandusky city, a place situated, like Toronto, on a bay, not far from the western extremity of the lake. We were taken in an omnibus to a hotel, from whence I sallied forth after dinner, and called upon the Episcopal clergyman. I met the reverend Doctor on his way to his study—a quiet nook within the walls of his plain, but spacious, church.

Sandusky city, notwithstanding its imposing name, was a wretched village containing a few hundred inhabitants at the time of my first visit in 1828. The population is now worthy of a city, and amounts to about 12,000. There are many commodious houses and handsome "stores," and I saw several steamers and other vessels lying at the various wharves. There is also the usual proportion of places of worship of various denominations. The Episcopal congregation numbers about 400, with above 100 communicants. There is also a mission chapel in the western part of the town.

It had been our design to proceed from hence to Nashotah College, in Wisconsin. We had accomplished a thousand miles of our journey, and scarcely six hundred remained between Sandusky and the most interesting missionary station of the American Church. But the fatigue of the journey had affected my health, and I apprehended the possibility

of being laid up in the Far West at the commencement of winter, with five thousand miles between myself and home. With bitter reluctance I therefore felt compelled to give up this part of my scheme, and to make Sandusky the limit of my journey towards the north-west.

I spent the following Sunday, November 6, at Huron, a village on the lake, twelve miles east of Sandusky, and containing about 700 or 800 inhabitants. The worthy clergyman, the Rev. Mr. Marks, was rejoiced to welcome a brother minister from England, and engaged me to assist him in preaching and in the administration of the Holy Communion. In temporal matters this parish was the reverse of that under the charge of Dr. Shelton, in Buffalo. The people were comparatively poor and few in number,—the church was a plain wooden building with a spire, but without an organ or any ornamental work. Mr. Marks had resided here eleven years, and the only engagement made by his flock, in temporal matters, had been a simple promise that he should be supplied "with his bread and butter." "This engagement," said Mr. Marks, "has been more than fulfilled. I have always been of opinion, however, that a clergyman dishonours himself by attaching undue importance to his stipend. If the Lord has really called a man into the ministry, it may be expected that, in some way, the Lord will keep that man alive, so long as any work remains for him to do. If the Lord has not called him, he has no business to expect a main-

tenance. The clergy in this diocese are really well off, though a few of them sometimes complain. And as far as my experience extends, no minister who strives to do his duty is actually permitted to suffer want."

This contented man had been educated at the General Seminary at New York, where he had been a contemporary with some of the most eminent clergymen in the Church. Yet, like a true Christian philosopher, he had fortified his mind against the well-known trials of the voluntary system, and in this remote place was striving to do his duty faithfully to God and man.

It was one of those brilliant days for which an Ohio November is justly celebrated, when Mr. Marks arrayed me in his gown and conducted me to his little church, which stood on a cliff overhanging the waters of Lake Erie. The "Indian summer" diffused its golden tints over the atmosphere, and produced a cheerful calmness of mind favourable to the holy occupations of the day. The rumour that an actual Vicar from England was going to preach, was the means of collecting a large congregation in addition to the habitual worshippers. A few ladies and gentlemen in the gallery chaunted and sung; thirty persons partook of the Holy Communion; and, altogether, I felt much refreshed by my accidental intercourse with this little flock and its pastor.

The weather continued delightful, and my reverend host kindly lent me his horse and vehicle,

with which I took a drive into the neighbouring country. The roads would not, in England, be called good, but taking my standard from Ohio, as I knew it in the remote ages of its antiquity, I pronounced them most excellent. The horse kept up an average speed of 6½ miles per hour, and the high and light wheels of the "buggy" made nothing of ruts and of occasional stumps and stones. The forests were in a great measure cleared away; even the log-houses had departed, and given place to comfortable buildings of brick or frame. The people whom I saw were driving their light waggons to Huron, laden with Indian corn and pumpkins, or were mending the roads, in conformity with the statute, or were engaged at their cider-presses, now surrounded by vast pyramids of apples, but destined to certain decay when the "Maine liquor law" shall have been enacted by the Legislature of Ohio. All around were tokens of abundance and prosperity, and frequent neat school-houses and meeting-houses shewed that education and religion, of some sort, were in good repute. Such, in general, is the present aspect of the country which, in my own time, was known as the "Far West," and I rejoiced at the absence of poverty and at the sturdy independence which I saw on every side. Into such a country England might disgorge, to her infinite advantage, all who are disaffected or discontented—all who deem themselves unduly neglected, slighted, or snubbed—all who are sick of the artificial restraints of refined society—all who believe that the

world will be fit for nothing until it has been pulled to pieces and made over again.

In the course of my ride, I sometimes encountered the wires of an electric telegraph, attached, in some instances, to the trees of the forest, but generally to poles about 18 feet high, and costing less than 1s. apiece. Sometimes the shrill whistle of a distant railway train echoed through the woods, and caused the horse to prick up his ears and give some sign of trepidation. At a house at which I stopped, I met with something more strange than either railways or telegraphs. I conversed with a dissenting preacher who had become an adept in the new necromancy of "spiritual manifestations," and who believed himself to be in constant intercourse with the souls of his deceased friends and relatives.

He informed me that death makes little immediate change in a person's habits, opinions, and morals, but that an advancement then commences, which proceeds with more or less rapidity, according to the previous life in the body. That there are many degrees in the disembodied state (like those in a university), and that the spirit, on leaving the flesh, finds itself in that class for which its previous advancement has fitted it. That he had been informed by the spirit of a deceased Presbyterian preacher that he himself would be placed in the fourth class on his departure from the body. That the wicked would make no perceptible advancement even during millions of years, and that the constant progress of the good would perpetually

widen the gulf between the sheep and the goats. That spirits had assured him that hell-fire is not material; but that a guilty conscience burns worse than fire.

He stated also that these spirits had informed him that they found closer affinity with electricity than with any other material substance. Being sometimes in a positive and sometimes in a negative state, they were enabled by electric action on the atmosphere to make themselves known to those in the flesh through the medium of rappings, table-tippings, and other manifestations. He read to me whole pages of poetry and prose which his departed friends had communicated to him. The matter was certainly somewhat commonplace, and the rhymes were often sadly incorrect; but he explained this by saying that a bad writer or poet would not at once amend his style on his departure from the body, and that those who had not learned to spell properly while in the flesh, would meet with some delay in making that valuable acquisition while in the spirit. Writing mediums were now more common than rapping ones, and when the medium wrote in behalf of a deceased person, the handwriting was sure to be a fac-simile, even though the medium had never known the deceased, or seen his writing.

I told him, in reply, that his own statement, if true, proved him to have had intercourse with familiar spirits, and to have been habitually guilty of the sin of necromancy. I reminded him that

Christ had given the charge of teaching all the world to the end of time, not to spirits, nor even to angels, but to apostles, and to men having an apostolic commission. Let men, therefore, continue in the apostles' doctrine and fellowship, and refuse all attention to seducing spirits and doctrines of devils.

The good clergyman of Huron invited some of his neighbours to meet me in the evening. One of these had lately come from the shores of Lake Superior, in which region he had resided for a considerable time. He stated that the western shore is rapidly increasing in population, and that this increase will be hastened after the completion of the canal now constructing to overcome the difficulty of the rapids at the Sault. At present Lake Superior can boast of only six steamers and four or five sailing vessels; but after the completion of the canal it will be accessible to ships of any dimensions. The exports from Lake Superior consist chiefly of copper and iron ore, and furs of various descriptions, which are conveyed around the Sault by a railway and a plank-road established by rival companies. The copper is distinguished by its purity, and some hills consist entirely of iron ore containing 90 per cent. of metal. After the completion of the canal, vessels will bring this ore to smelting furnaces in the coal region on Lake Erie, and will take back coal as ballast, which will supply other furnaces on Lake Superior itself.

Another of the guests was a Captain Shook, who

is connected with the strange story of the Rev. Eleazar Williams. Having met Mr. Williams at Bishop Wainwright's, in New York, I am able to affirm that he actually resembles some portraits of the royal family of the Bourbons. Twenty years ago, at least, I heard a statement in America that the Dauphin, son of Louis XVI., had been conveyed away from Paris and placed among the American Indians. It is now asserted, as I have already intimated, that Eleazar Williams is the Dauphin; and the statement is supported by so many plausible arguments, that Mr. Williams' diocesan and many others, are convinced of its truth. Among other particulars, it has been stated that the Prince de Joinville, while in America, sought out Mr. Williams, and made him a liberal offer on condition of his relinquishing his claims.

Captain Shook mentioned to me that he commanded the steamer Columbus, in which the Prince de Joinville took his passage at Buffalo in 1841, at which time Mr. Williams was a missionary among the Indians near Green Bay, on Lake Michigan. The Prince's professed design was to travel overland from Lake Michigan to the Mississippi. His proper landing-place would have been Chicago; but he took his passage for Green Bay, having inquired before leaving Buffalo, in reference to Mr. Williams, and his place of residence. After the vessel had started, he made further inquiries of the captain respecting the same subject, and on the arrival of the vessel at the Straits of Michilimac-

kinac, by a curious coincidence, Mr. Williams himself came on board, returning to Green Bay from a visit to some of his Indian disciples. The Prince met him as an old friend, shook hands with him, and sat up with him in the cabin until between twelve and one o'clock, after the other passengers had retired to rest. The next day, shortly before arriving at Green Bay, Mr. Williams told the captain that the Prince had engaged him to meet him again at the Astor House, in Green Bay. It was at this meeting that Mr. Williams now declares that the Prince made him the offer to which I have alluded above. Those who wish to know further particulars respecting this romantic story may consult Putnam's Magazine, published in New York, or the curious work by the Rev. Mr. Hanson, entitled "The Lost Prince." It is important also to recollect that Mr. Williams expresses himself as perfectly contented with his present post as a humble missionary among the St. Regis Indians in the State of New York.

We left Huron on Monday, Nov. 7, having taken our seats in a train, or rather in a single carriage annexed to a locomotive, running on a new branch railway to a junction 12 miles distant. Being close to the tender, we amused ourselves with watching the engineer and the stoker, both of whom appeared to be in capital humour. The latter was a lad with clean face and hands, who from time to time pitched great logs of wood into the furnace, singing to himself and joking with his superior officer. The former

looked steadily ahead, and seemed to think it excellent fun, when, as we rushed across a prairie, a cow got on the line, and pertinaciously trudged on immediately in front of the engine. A shrill whistle terrified the poor beast, but she was only induced to quit the track just in time to avoid a collision, which would, undoubtedly, have demolished her. Arriving at the junction, we were soon taken up by a regular train, and, after a journey of nearly 100 miles to the south, arrived at Mount Vernon in the evening. A coach conveyed us five miles to Gambier, and I had the satisfaction of again contemplating the massive walls of Kenyon College, the foundation of the late venerable Bishop Chase.

It is almost unnecessary to state that, since 1828, the village has considerably increased in population, and that the surrounding lands are to a great extent cleared of the noble forests, which I recollect in their aboriginal verdure and beauty. I was sorry, however, to find that the academical and theological institutions, which, even in 1831, numbered over 150 students, now contained barely 60. The theological seminary, or Bexley Hall, is a handsome but unfinished edifice, containing eight divinity pupils, under the care of the Rev. Dr. Smith. Rosse Chapel, having been built on a plan different from that designed by Bishop Chase, is little more than a large square apartment in the style of a meeting-house, without a steeple or any distinguishing ecclesiastical appendage. Milnor Hall, formerly used as a grammar school, now serves the purpose of a

boarding-house for visitors, and is frequented in summer by ladies and gentlemen from the South, who come to enjoy a healthy sojourn among the green woods of Gambier, apart from the heat and malaria of Mississippi or Louisiana.

The original landed endowment of the institution consisted of about 8,000 acres, purchased with money collected by Bishop Chase in England and America. The venerable founder had contemplated the ultimate sale of nearly 4,000 acres of this land after its value should have become enhanced; but he designed that the remaining portion, denominated the "South Section," should permanently constitute the College domain, so that all improper persons might for ever be prevented from settling upon it. In order, however, to meet the exigencies of the institution, not only had the North Section been sold since the resignation of Bishop Chase, but 2,029 acres of the South Section in addition, reducing the entire domain to 2,065 acres.

Bishop Chase's plan of retaining a control over the character of the surrounding inhabitants had also been abandoned. The students no longer had their meals at a common table, but boarded with various families in the village, and academical discipline was considered to be in an unsatisfactory condition.

The President, the Rev. Dr. Brooke, (already mentioned in connexion with the General Convention,) had just resigned, and was about to leave

Gambier for his new parish in Baltimore. Another president, a layman, had been appointed, and was expected to arrive in the course of a few weeks.

Among the "Resolutions of a Permanent Nature" printed in the Journal of the Diocesan Convention of Ohio for 1853, I read the following, which appears to have been passed in 1851:—"Resolved, that we deeply feel and sincerely deplore the spirit of apathy that has evidently rested upon the minds of too many to whom the institution (Kenyon College) has a right to look for warm approval and vigorous aid." Without, however, reflecting on individuals, and certainly without wishing to pronounce unfavourably upon a place associated in my own mind with interesting and valuable recollections, I think it important to mention that there are Churchmen in Ohio who attribute the disappointments connected with Kenyon College to the very "liberal" sort of Churchmanship which has prevailed there more or less from the beginning. It is quite certain that the clergy of Gambier, and of the diocese in general, have been exceedingly earnest in guarding the people and the students against "high" views on Church matters. Among the "Resolutions of a Permanent Nature," the following was passed in 1847:—"Resolved, That in the judgment of this Convention, it is the solemn duty of every true and consistent Protestant Episcopal Churchman to oppose, in every appropriate position, and by all proper means, all the essential and distinguishing features of that system

of error which is known by the name of Tractarianism." But we find no "resolutions of a permanent nature" against heresy and schism,—evils to which the people of Ohio must be far more exposed than to "Tractarianism," which, at present, happens to be decidedly unpopular.

Having been a clergyman of this diocese, and a member of its Convention as early as 1831, I may regard myself as entitled to make another remark before concluding this chapter. It is a question well worthy of consideration on the part of Episcopalians in Ohio, whether they may not have weakened their own cause by identifying themselves rather with modern Protestant sects, than with the one Catholic and Apostolic body of the Nicene Creed. It can hardly be expected that many converts should be made to a system which is not clearly seen to be *essentially* different from that of the Presbyterians, Methodists, Baptists, and other prevailing "denominations." It is unfortunately too obvious that, while the Reformed Church continues comparatively small and uninfluential, Romanism lifts its head and finds in Ohio a promising field for extending its widespread dominion.

CHAPTER IX.

THE WEST AND THE EAST.

Columbus.—"The Martha Washington."—Public Institutions in Columbus.—Journey to Cincinnati.—Scheme for Church Extension in that city.—Bishop Mc Ilvaine.—Description of a powerful Fire-Engine.—The Romish Cathedral.—The Young Men's Literary Association.—Voyage to Carrollton.—The Roman Catholic Church.—The Methodists.—Curious Ghost Story.—Spiritualists.—Whiskey Distillery.—Profitable Pigs.—Competence of the People.—Slavery.—The Queen and Convocation.—Madison, in Indiana.—The Church in Madison.—Mail-steamer on the Ohio.—Journey to the Eastward.—Accident on the Railway.—Owego.—Maine Liquor Law.—More Railway Accidents.—The "Lightning Express."—Burlington, New Jersey.—Bishop Doane and his Schools.—Compositions by the Young Ladies.—Discussion on the Annexation of the Sandwich Islands.—Arrival at Philadelphia.

On the 8th we returned to Mount Vernon, and proceeded 60 miles further south to Columbus, the capital of Ohio, now containing a population of 20,000, and two Episcopal churches, numbering

together 172 communicants, and perhaps a thousand worshippers. A great trial was then taking place in Columbus before the Supreme Court of the United States. The owners of a steamer, the "Martha Washington," were charged with having insured the vessel and cargo for $76,000, and then purposely destroyed her by fire, causing the death of 14 innocent passengers. The trial had been going on for some time, and the issue was still uncertain, though it ended in the acquittal of the prisoners.

Columbus contains a great number of handsome and comfortable private dwellings, beside its public buildings. A new State-house is erecting in place of the old one (lately destroyed by fire), and when complete will be a magnificent edifice. There is a medical college of spacious dimensions, and constructed in a curious castellated style, something between Italian and Gothic, in fact, an architectural nondescript. The healthiness of the situation and the want of hospitals render the success of this establishment somewhat doubtful. The State Prison (a very large and well-arranged institution) contains at present about 500 criminals. The Lunatic asylum affords its advantages to 370 patients, among whom are many victims to the new necromancy of "spiritual rappings." Among the prevailing causes of insanity in Ohio, may also be specified religious excitement, the abuse of ardent spirits, and the panics which sometimes arise in the money market. There are two other lunatic asylums

supported by the State of Ohio, and situated in Cincinnati and Cleveland. The asylum in Columbus for the deaf and dumb contains a number of pupils varying from 60 to 200.

An intelligent merchant with whom I entered into conversation assured me that mercantile morals were decidedly improving in Columbus, and in the West generally. But, notwithstanding the liberal support given by the State to the public schools (all of which are conducted on purely secular principles), the probity of Western youths employed in the "stores" could not yet be generally relied on. Hence he had himself preferred to employ lads from the Eastern States, and from Great Britain and Ireland. No premium was paid to him, but, on the contrary, he was in the habit of paying a boy of 15 or 16 fifty dollars and his board and lodging during the first year, 150 dollars, &c., the second year, and 300 dollars, &c., the third year, after which the young person would be at liberty to make his own terms. He considered that this system afforded a useful stimulus, and was more advantageous in every way than the English method of apprenticeship.

On the 9th of November I proceeded 120 miles by railway to Cincinnati, and performed the journey in four hours, with great ease and freedom from fatigue. In 1829, I expended four days in accomplishing the same journey on horseback. Much of the route lay through "oak openings," i. e. prairies covered here and there with groves of oak trees, and interspersed with thriving farms and

comfortable residences. A large portion of the road was of a different character, and conducted us through a primitive wilderness. But the express train flew onwards, making the tall and enormous trees reverberate with the noise of the wheels and the puffing of the locomotive. Soon after dusk I saw the Ohio river on my left, and beyond it the shore of Kentucky. In a few minutes after entering the station I was at a friend's house in Cincinnati.

This important place contains upwards of 160,000 inhabitants. Pork has long been the staple article of its commerce, and it is said that the pigs killed every year in Cincinnati would encircle the globe, if laid in a straight line, with the tail of each animal in the mouth of its successor. This is of course an exaggeration; though it is certain that many hundred thousands of the swinish race are here annually cut up and packed in barrels for exportation.

I arrived in time to attend evening service at St. Paul's, the rector of which was then engaged in a laudable scheme of Church extension. Such extension is indeed greatly needed. With 160,000 inhabitants, Cincinnati contains no more than 2,000 Episcopalian worshippers, and 603 communicants, in three churches, while the Romanists have a cathedral and ten other places of worship. In fact, Ohio itself, with a population of 2,000,000, numbers only 83 Episcopal churches, 74 clergymen, and 4,491 communicants. It was the object of the rector of St. Paul's to remedy this state of things

to some extent, so far as Cincinnati is concerned. Accordingly, after service, he delivered an address, in which he spoke of the multitudes of people living in the city, baptized in the Church, but unsought and uncared for. He proposed that efforts should at once be made to set up a Mission Church, and to maintain a missionary among the poorer classes in Cincinnati. A few other addresses followed, and, being called on to speak, I mentioned the successful efforts in this direction lately put forth in Boston by Bishop Southgate, and particularly specified the case of the numerous English and Irish emigrants, who often inhabit the American towns for years without being aware of the existence of the Church in which they were baptized, and, to some extent, educated.

It was resolved that the proposed effort should be made, and a handsome collection was taken on the spot before the congregation separated.

The bishop of Ohio (Dr. Mc Ilvaine) resides about three miles from Cincinnati, and officiates in a small chapel of his own. He is maintained by a stipend of 2000 dollars, which is raised by means of an assessment on the several congregations in the diocese, levied under the recommendation of the Diocesan Convention. This assessment cannot, of course, be enforced, though, on the whole, it has nearly realized the desired amount. An additional assessment has been voted during the present year with the view of making up some arrearages.

Among the old friends whom I met in Cincinnati,

was a very accomplished lady, an earnest Church-woman, who had recently returned from a visit to the Holy Land. She spoke with delight of her rambles in Palestine, and shewed me a great variety of interesting curiosities, which she had collected in the course of her tour. There were antiquities from Italy and Greece, fossils and botanical specimens from the banks of the Jordan, and the identical palm-branch which she had carried in procession within the church of the Holy Sepulchre. She had received the utmost attention from the Latin Patriarch of Jerusalem, in return for certain acts of kindness which she was known to have performed in behalf of some Irish Roman Catholic girls in Philadelphia. She did not speak encouragingly of the "Jerusalem bishopric," or of the Protestant Missions in general, but mentioned two English ladies as pre-eminently distinguished in the Holy City by their Christian exertions. One of these ladies was engaged in teaching a school, and the other was the wife of the British Consul, a daughter of the Rev. Dr. M'Caul, of London.

The free schools in Cincinnati are said to be in a very efficient state, in regard both to discipline and to the amount of instruction conveyed. These advantages are of so high an order, that admission to them is considered a valuable privilege, none being allowed to enter whose characters and examples are objectionable. It is scarcely necessary to state that no definite religion is, or can be, inculcated in them. The Roman Catholics have found

the influence of these schools hostile to their own system, and have opposed them with their whole power. The "Popish party" has recently experienced a defeat of a most decisive nature.

While in Cincinnati, I went to see a remarkable engine, lately constructed for extinguishing fires by steam-power. It stands on three wheels, and is about the size of a locomotive, weighing five tons. The pumps are worked by a high-pressure steam-engine of 40 horse-power. The same engine may be connected with the two hinder wheels, by which the machine can propel itself through the streets to the scene of the fire, though usually it is guided by horses attached to the pole. The boiler is tubular, consisting of 1,200 feet of pipe, and is so constructed that the steam is got up, and the machinery is set in motion, in about five minutes after the lighting of the fire. There are six jets, varying in diameter from $1\frac{3}{4}$ to 2 inches, which discharge 1,800 gallons in a minute. The suction-pipe is six inches in diameter, and enables the machine to supply other fire-engines, even while discharging its own jets. The cost of this remarkable machine was $11,700, but four new ones are to be supplied at $8,000 each. There had been 45 fires in Cincinnati since the 1st of February preceding, and I heard the engine blamed for the efficacious way in which it had subdued them. It poured such enormous quantities of water on the blazing houses, that the neighbouring cellars were sometimes flooded to the depth of five feet, and much valuable property was injured.

After seeing the engine, I stepped into the Roman Catholic Cathedral of St. Peter, which I found to be 60 paces in length, besides the space occupied by the altar. The width might be about 40 paces, and half-a-dozen confessionals stood on each side. The building is very plain, and without columns, but has a lofty stone spire, surmounted by a cross of the same material.

On the other side of the street is St. John's, one of the Protestant Episcopal churches, and a curious specimen of architecture, somewhat in the Lombard style. The doors being shut, I was unable to examine the interior. Hence I was taken to see the young men's Literary Association, occupying a building four stories high, and 140 feet long by 50 broad. This association was commenced by a few young persons for purposes of self-improvement, but now numbers 2,300 members and subscribers. Their books, which are well-chosen, amount to 13,000 volumes, and a large number of American and European newspapers are neatly arranged in files upon desks or stands of a peculiarly handsome construction. The principal rooms are lighted by nine chandeliers, and a valuable clock gives the exact Cincinnati time,—five hours and 38 minutes slower than that of London. In the winter, lectures are given in this institution by some of the most distinguished persons in America. The rooms are perfectly neat and clean, and the arrangements in general appear to be excellent.

About mid-day I took my passage on the Ohio

river, in a mail-steamer of gigantic proportions. I found the "gentlemen's cabin" alone to be 20 paces longer than the Romish cathedral which I had visited in the morning; and the entire length of the vessel exceeded 326 feet. Passing rapidly down the river, notwithstanding frequent stoppages, I had completed 74 miles by seven in the evening, when I landed at the little town of Carrollton, at the mouth of the Kentucky river, and in the State of Kentucky.

Carrollton is a specimen of the smaller county-towns of Kentucky. It has increased its population, in the last 12 years, from 600 to about double that number. Its situation at the confluence of the Ohio and Kentucky gives it some advantages for trade; and a railway connecting it with Cincinnati and Louisville will shortly increase the business of its inhabitants. There are a few Church-people in the place, but no regular congregation of Episcopalians has yet been organized. The Baptists, Presbyterians and Methodists have established themselves, and the Roman Catholics are now erecting a church capable of accommodating 300 persons. A Protestant storekeeper informed me that he had subscribed to this church, because its erection would tend to the improvement of business. Many Roman Catholics prefer to settle in a situation where they can attend early matins and enjoy their accustomed spiritual consolations. Thus the new building would attract settlers to the town, and, consequently, new customers to the store.

The Methodist preacher called upon me soon after my arrival, and offered his meeting-house for Church services on the following Sunday. I regretted that another engagement prevented my acceptance of this friendly offer; but I was happy in being able to administer holy baptism to an infant at the house of its parents. During the celebration of this sacrament, the Methodist minister was an attentive and reverent spectator, and I was informed that, like many of his flock, he was favourably disposed towards Church principles.

A curious ghost-story was told me by a respectable person, which proves that strange things are believed to happen in Kentucky, as well as in other regions. A large sycamore tree once stood in Carrollton, and had only recently been removed to make way for a new street. Two persons resting themselves under this tree a few years since, were suddenly filled with an unaccountable terror, and, without seeing anything remarkable, were powerfully impressed with the idea that a corpse was close at hand. Soon afterwards another passer-by distinctly saw a mysterious figure which followed him for some distance, turning when he turned, and stopping when he stopped. A butcher was the next witness of the apparition. A bloody skeleton flitted by, and terrified the poor man almost to distraction, while near the sycamore at night. The tree being subsequently removed, and the ground dug up, a skeleton was actually discovered, doubled up, and with an indentation on the skull, suggesting the be-

lief that a cruel murder had, at some former period, been committed on the spot. A coroner's inquest was held, and the bones were interred in the burial-ground, since which the horrible spectre has not made itself visible.

Carrollton has witnessed some of the feats of the spiritual rappers, but the effects of these feats have proved distressing, and the people would now be inclined, like old-fashioned Kentuckians, to inflict the punishment of tar and feathers upon any spiritualist who might venture to shew himself within their jurisdiction. There are, however, spiritualists of a different description, who carry on their proceedings without molestation in two extensive distilleries of whiskey. I went over one of these places, and obtained the following items of information.

This distillery produces 2,400 gallons per diem, selling at 24 cents, or about 1*s.* per gallon, and consuming in the process 1,200 bushels of Indian corn, collected from various Western States at a cost of 40 cents per bushel. The grain, being malted, bruised in a mill and mixed with water, is placed in 23 vats containing 360 gallons each, in which it is mashed and stirred, and fermented with yeast till it forms a kind of beer. The beer is afterwards distilled by the application of steam, and the spirit gushes forth at intervals from the worm in a powerful current. The mash, after being distilled, is used for fattening pigs, and I saw multitudes of the filthy brutes engaged in their evening meal. Sixteen thousand on the average are sent from hence

to market annually, being conveyed by steamers to Cincinnati and other places on the river, and constituting the principal item in the profits of the concern. The profit on the pigs varies from $10,000 to $20,000 a-year. The pork is worth, in the gross, 4½ cents per lb., or $5 for 100 lbs., after being killed and cleaned. A barrel, or 200 lbs., of mess pork is worth about $16, or 3*l.* 6*s.*

I asked the person in charge of the distillery whether the whiskey was chiefly imbibed by human mouths, or employed for manufacturing purposes. He replied, that the former was altogether its more usual destination. Great quantities of it are exported to France, where it enters into the composition of wines, brandies, and liqueurs. When it was lately announced that the price of this whiskey was reduced from 50 cents to a quarter of a dollar per gallon, a negro man, in the fervour of his gratitude, exclaimed, "Bress de Lord! now I drinks no more water." A white man, on the contrary, declared that he would have nothing to do with such miserably cheap stuff, and that henceforth he would patronize the well rather than the still.

After feeding the pigs, a quantity of the refuse drains into the Kentucky river, where it attracts vast quantities of fish, which can be caught at certain seasons by merely dragging through the water a number of hooks, without bait, attached to a strong line. The manure produced by the swine, which elsewhere would be turned to advantage, is also discharged into the river, as the agriculturists

have not yet persuaded themselves that the soil of Kentucky is capable of improvement.

I met an English medical gentleman at Carrollton, who expressed himself as being well pleased with Kentucky, though he greatly admired the government of England. He considered the social distinctions in England too great, and preferred, on the whole, the comparative equality of Western life. In Kentucky, a gentleman can plough his own ground, or keep a store, or, in short, undertake any honest calling, without thereby lowering his position in the estimation of his neighbours. As every one can, at least, earn a decent livelihood, there is a general freedom from care, which tends to promote the health of mind and body. In the opinion of this gentleman, the deaths in Carrollton do not generally exceed two per cent. per annum among the resident population. His medical practice would not suffice to maintain him; but he takes great delight in cultivating his fertile land, and now enjoys competency. He appeared to be, on the whole, almost as well satisfied as my medical acquaintance in Canada.

Like other villages in the west, Carrollton is improving in the character as well as the number of its population. Though whiskey is manufactured by its inhabitants in such abundance, drunkenness is rare, and teetotalism is altogether in the ascendant. The number of slaves is decreasing, and the people amuse themselves with "Uncle Tom" as an interesting romance, describing many indivi-

dual facts, which, in their opinion, collectively produce an erroneous impression. The negroes appeared comfortable, and I was told that they shewed little inclination to escape to the land of liberty, lying full in view on the opposite side of the Ohio. Kentucky, indeed, can hardly be considered any longer as a slave State, and the negroes are generally decreasing in number within its boundaries. The excitement respecting abolition has occasioned the sale of multitudes of them to proprietors in the cotton-growing States, and for one who has actually escaped, probably twenty have been sold into the South, to prevent the possibility of escaping.

The people of England ought to be the very last to reproach the Americans on account of slavery. By the treaty of Utrecht (signed by an English bishop), we engaged to import into the Western World 144,000 negroes in the course of thirty years; and before the termination of the 18th century we had thus imported three millions of men, women, and children, besides a quarter of a million who perished on the voyage.

The United States, inheriting from us their blood, their laws, and their religion, inherited also the English mode of acting and thinking on the subject of slavery. Our own profits from this source were diminished by the loss of our late colonies, and religion and humanity obtained a chance of making themselves heard among us. But as we continued to seek our cotton and tobacco in the United States, the profits of American slavery increased with the pros-

perity of British trade and manufactures. The American slave States were not weak and remote colonies, but constituent portions of a powerful republic. Hence slavery has continued to flourish in the West, though extinct in the islands of the South.

The difference in point of comfort between a negro cabin in Kentucky and the cottage of a Wiltshire or Dorsetshire labourer, is not so great as a philanthropic Englishman might wish. I have seen negroes sleeping on the floor around the fire, with their feet converging towards the glowing embers on the hearth. In my own parish in England, I know of cottages in which more than a dozen persons of both sexes spend the night in one wretched and confined apartment, in a manner revolting to our ideas of common decency.

It is a question worthy of the combined investigations of divines and legislators, how the English labourer may be elevated in the scale of humanity. But such a question must be left to Englishmen alone, for they alone are competent to deal with it. So the main hope of the American negro, under Providence, must be in a movement originating in the slave States themselves. No missives from aristocratic ladies in London, no abolition societies in the free States of America, are likely to produce any effect beyond that of irritation.

However we might desire that, under some Pentecostal effusion, the slave-owner might be delivered from undue regard to self, and the slave from the

vices and weaknesses consequent on his position, it is not probable that slavery will be extinguished but by a process the reverse of that which brought it into existence. It was established because it was profitable, and when it ceases to be extensively profitable the voice of natural justice will be heard in America, as it was heard in England.

The productions of the slave States may cease to be extensively demanded; tobacco may become unfashionable, and a substitute may be found for slave-grown cotton. But it is still more probable that the influx of emigrants from Ireland, Germany, and perhaps from China, will render hired labour cheaper than that of slaves, and that "involuntary servitude" will give way by a process sufficiently gradual to prepare the negro for the appreciation and enjoyment of liberty.

I had several amusing conversations with people in Carrollton, in the course of which I was called on to explain the British constitution, the quality of English freedom, the character of our aristocracy, the history of tithes, the nature of our union of Church and State, the meaning of the words Puseyite, Evangelical, and Tractarian, and the way of proceeding in our Court of Chancery. In the last-mentioned particular, one of my auditory considered Kentucky to be greatly in advance of England. "We have so reformed our Court of Chancery," he said, "that any one can plead his own cause before it without the intervention of a lawyer. The mode of procedure is so safe, speedy, and equitable, that I

prefer its decisions to those of any other court in the country."

I gratified the Methodist minister immensely by describing the reception of Convocation by the Queen at Buckingham Palace in February 1853. I expatiated on the grace and dignity of our sovereign, on the clearness and melody of her voice, and, above all, on her good example in the relations of domestic life. I was afterwards informed that, on the following Sunday, the worthy preacher spoke of the virtues of Queen Victoria in the course of his sermon, and edified a republican congregation by his eulogies of the occupant of the British throne.

I proceeded, on the 12th of November, twelve miles down the river Ohio, to Madison, in Indiana, the church at which place was once under my own ministerial charge. In the course of fifteen years this town had trebled the number of its inhabitants, who now amount to 15,000. The railroads which connect Madison with the interior have greatly contributed to this increase, though the energy and enterprise of the people must also be taken into consideration.

In 1838 the Episcopalian congregation in this place scarcely amounted to a hundred persons, who assembled for worship in a masonic hall, for want of a church. At present they occupy a very neat and beautiful church, capable of accommodating five hundred worshippers, and constructed with due regard to ecclesiological principles. The seats are all without doors, the roof is open, the altar occupies

its proper place in the chancel, and prayers are read from a lectern at the left. The pulpit is placed on the right, and is a perfect contrast to the huge rostrum occupied by the preacher in too many of the American churches.

It was my happiness to minister to my old congregation on Sunday the 13th of November, and I fervently blessed Almighty God for the increase and improvement which I was privileged to witness. Being now in longitude 85½ W., I found the time to be five hours and thirty-four minutes later than in my parish in England. Divine service in the afternoon was just concluding in the latter, when I commenced morning prayer at Madison, about eleven o'clock. It was a happy thought, that there were congregations further and further west, at which the same service would successively commence, until, by California, the isles of the Pacific, New Zealand, Australia, India, and the Cape, the Anglican liturgy, like the sun, would have compassed the earth.

The church at Madison was built at an expense of $8,000, the site (worth $1,000) having been given by a lady of the congregation. A comfortable parsonage-house had been purchased for the clergyman, at a cost of $2,800. A large room had also been erected for the use of the school connected with the parish. Here I met with the rising generation of the Madisonian Church, born since my departure, and knowing my name only by tradition derived from their parents and grand-parents.

On Sunday night I was hurried away from my kind friends by the arrival of the "Telegraph," the same enormous vessel which I have already mentioned. Hastening on board, I soon left Madison far behind, and was again on my way towards Old England.

A steamer on the Ohio or Mississippi contains very few points in common with a steamer on the Thames. Being constructed wholly for fresh-water navigation, it admits of a mode of architecture approximating it to the floating hotel more than to the ship. The hull is low and flat, and contains only the cargo, of which the Telegraph carries 700 tons. Upon this is the lower deck, which is only a few inches above the level of the water. On the lower deck are the boilers, the furnaces, and all the tremendous apparatus of an enormous high-pressure engine. Above these is a lofty and spacious story, containing the gentlemen's cabin (240 feet long in the Telegraph), the ladies' cabin, and, perhaps, 100 state rooms, containing two berths each. There is another spacious apartment, appropriated to children and their attendants, a large saloon for persons inclined to smoke, a bar-room for the decreasing multitude which abhors teetotalism and the Maine law, a private room for parties wishing to dine or lunch separately from the common table, and a spacious barber's shop and public dressing-room. Above all is a third tier of apartments, on the upper or "hurricane" deck, occupied, I believe, by the officers of the vessel. Two enormous funnels

discharge volumes of smoke into the air; the steam escapes, with loud sobs, from two tubes, each as large as a man's arms can compass; while the paddle-wheels, a hundred feet in circumference, propel the huge mass through the water at the rate of fifteen miles an hour.

About two hundred and fifty persons sat down to supper in the great room, and were waited upon by a troop of negro attendants, who supplied them abundantly with a great variety of luxuries. On retiring to my state room, I found it provided with life preservers in the form of tubes constructed of tin. One door of the apartment opened into the great cabin, and another door led to a platform running round the vessel. In case of fire, all that was necessary was simply to seize one of the life preservers and jump into the river, without a moment's delay. The vessel drew only four feet water, and, the river being low, she might have gone to the bottom without the passengers being aware of anything extraordinary. Often, indeed, she scraped over the ground, her whole frame slightly trembling as it came in contact with the mud and gravel.

Accidents from explosion are less to be dreaded now than formerly. It is said that no explosion of any great moment has taken place since the recent enactment by Congress, by which the penalties of manslaughter are attached to the recklessness which occasions the loss of life. Every steamer must now be provided with a gauge, placed in a conspicuous

situation, so that the passengers may at any time observe the actual pressure of the steam. Should the index rise above a certain point, the passengers are empowered to depose the captain and provide for their own safety.

Early in the morning I arrived at Cincinnati, and proceeded to Columbus, 120 miles, in four hours. The following day I set out for New York with my companion, having prepaid $14, or about £3, each, for our conveyance by railroad a distance of 750 miles.

On Tuesday, Nov. 15 (at 10.15 A.M.), we went off by express, and travelled at a rapid rate through lofty forests, through clearings surrounded by zig-zag fences, among fields in which the ancient stumps still remained, through villages in which we had a momentary glimpse of oxen prancing in their yokes, of horses rearing and starting, and of rustics staring and wondering as the train dashed by like a sky-rocket. Near Cleveland we were suddenly brought to a stop, and I ascertained that a fatal accident had happened. A train preceding us, conveying stone and a number of Irish labourers, had run off the line; one of the unfortunate men had been killed, and two had been desperately injured. The dead man was brought from a neighbouring house and placed in our "baggage car," together with the two sufferers, and in a few moments we were proceeding as if nothing had happened. At the station in Cleveland the dead and the wounded were re-

moved from the train, and I thought I perceived a Romish priest pressing through the crowd in the direction of the beds on which they were lying.

From Cleveland to Dunkirk we ran along the lake shore, and at the latter place were transferred to the Erie and New York Railway, and exchanged the narrow gauge for the broad. Early in the morning we stopped at Owego (not Oswego), in Tioga county, about 250 miles west of the city of New York, and on the northern bank of the beautiful river Susquehanna.

Here we remained a day, and I made a few inquiries respecting the place and its population. Tioga county is in the western part of the State of New York, and contains 20,351 inhabitants. The country is agreeably diversified, and consists of high hills, rich uplands producing excellent pasture, and valleys bearing abundant crops of wheat, Indian corn, oats, hops, peas, beans, barley, &c. Owego, the county town, contains 5,000 inhabitants. The name is of Indian derivation, and signifies "where the valley widens." Flat boats, denominated "arks," bear a portion of the produce of the country down the river, to Baltimore and other markets.

In a religious point of view, Owego is like most other places in this region. There are places of worship for the Congregationalists, the Methodists, the Baptists, the Presbyterians, the African-Methodists, the Roman Catholics, and the Episcopalians. I called on the Episcopal clergyman, at the parson-

age-house, and found that he had just returned from an excursion of thirty-five miles, having attended the laying of the corner-stone of a new church at Great Bend, in Pennsylvania. This gentleman was a native of Cumberland, in England, and I took him to be a well-read divine. His stipend was $500 per annum, with the use of the parsonage, valued at $100 more. The church was a neat building of wood. The bishop, Dr. Delancey, was held in high esteem by the clergyman and the people.

I conversed with a storekeeper respecting the probable effects of the Maine Liquor Law, which is likely to become the law of New York. He thought the effects would be politically good. "For," said he, "our voters are so numerous, that bribery at elections can only be managed by liquor and by the promise of office. If the use of liquor can be effectually stopped, bribery will lose half its power, and corruption half its strength. Bribery, by the gift of office, will, however, remain, and I see no present remedy for it. I am a sincere republican; but I plainly perceive that under our existing system, no really great man can possibly be elected to any high post. This is universally true, from the President downwards. The possession of great talents, dignified habits, and polished manners, render a man an object of suspicion as an aristocrat, to the great bulk of our electors. Such men accordingly are prevented from serving their country, and spend their lives in comparative retirement, while noisy demagogues divide among

themselves all situations of trust and emolument, upon the principle that 'to the victors belong the spoils.'"

I was informed of some terrific accidents which had happened on the railroad. In one instance a large tree fell across the line just before the passing of the express train, then travelling fifty miles an hour. The locomotive was smashed to pieces, but the engineer and stoker were saved by being shot into the thick branches of the fallen tree. The carriages were doubled up one over the other, and on the top of the engine, but, strange to say, not a single person was killed, or even materially injured. In another instance, the carriages were overturned down a precipice, and after rolling over several times the passengers were thrown upon the ice then floating upon the river Delaware, which ran at the bottom of the glen. In this case also, but little injury was sustained. The Americans are certainly an elastic people, and have become used to accidents of every description. Hence, perhaps, the equanimity with which they undergo the varied casualties of collision, explosion, and conflagration.

In Owego I received, as in other places, a strong testimony to the family affection prevailing among the Irish labourers, Roman Catholic as well as Protestant. I heard of one of these poor people who, in the course of three years, had laid up about a hundred pounds, and had returned to Ireland with the design of bringing his family and near relatives to the land of promise. I question whether any of

the great philanthropic schemes of this age are more worthy of admiration than the unostentatious, but most effectual, mode of operation by which Irish poverty relieves itself and England, while, at the same time, it benefits America.

On Thursday, the 17th of November, we left Owego at 5 A.M., by a train denominated, from its swiftness, the "lightning express." When the brief American twilight gave place to day, we found ourselves among a range of romantic mountains, which, I believe, have never been celebrated in prose or in verse. We crossed and recrossed the Delaware river in many places, and sometimes passed along the verge of deep precipices, from which we had momentary glimpses of the waters dashing among the rocks below. About noon the scene changed, and we found ourselves crossing wide and flat morasses upon artificial embankments. Early in the afternoon we arrived in Jersey city, from whence we were ferried over to New York.

On the following day I had an interview with an eminent divine of the Roman Catholic Church. This gentleman informed me that in New York and New Jersey, there are now five bishops in the place of the one who, a few years since, exercised jurisdiction over those two States. The priests are comparatively few in number, and are chiefly from Europe. A church is often erected long before a clergyman can be obtained.

The subject of "spiritualism" being introduced, my informant was of opinion that the general

equality and uniformity of American society produced a desire of the marvellous and the exciting. Thus the people are found to run madly, for a little while, after any person who for a time has attained notoriety, though he may prove to be a thorough "humbug" in the end. "Spiritualism" is now in vogue, just as Kossuth was a few months since. Yet spiritualism, though often a mere trick, might be connected with some infernal agency at bottom. A young lady, being present at a "circle" of spiritual rappists, privately prayed God to confound the artifices of the devil. On this occasion no rappings were heard, and the "circle" broke up, altogether disconcerted.

On Friday afternoon I proceeded about 70 miles to Burlington, in New Jersey, where I arrived soon after nine o'clock. I went at once to the residence of Bishop Doane, from whom I received the most kind and cordial hospitality. On entering the very handsome episcopal residence, I seemed to have left America on the outside, all was so completely English. The bishop's library, thoroughly furnished with the best divinity, carried the thoughts to Oxford or Cambridge; even the style of the bookcases, and of the furniture, being strongly suggestive of "old country" associations. The pictures on the walls indicated the mind of the owner no less than the books. Here was Archbishop Laud bestowing his benediction on Strafford, there was Charles I. in the act of making his last communion with the Church militant on earth. Here arose the

towers of Westminster Abbey, there Salisbury Cathedral lifted its tall and graceful spire. The Bishop of Exeter smiled upon his much-afflicted brother of New Jersey, and the mild countenance of the beloved Archbishop Howley diffused its kindly radiance and suggested thoughts of the rest which remains for the people of God.

The residence of Bishop Doane stands between St. Mary's Hall and Burlington College. The three buildings, with their gardens and grounds, occupy about 40 acres, and are now permanently secured to the Church. The laity of New Jersey and New York had just succeeded in raising the sum of $140,000, by subscriptions among themselves, with the view of releasing these valuable institutions from all their embarrassments. The bishop will derive no personal benefit from this magnificent contribution; and, in fact, assured me that he should go out of the world as poor as he came into it. But he rejoices that, after all his sufferings and admitted errors, the Church is immensely the gainer.

I rose early on Saturday morning, and walked with the bishop to the chapel of the Holy Innocents, an ivy-grown stone building, 81 feet by 27, attached to St. Mary's Hall. The chancel is properly arranged, with altar, credence, and lectern, and with a well-executed oriel window filled with stained glass. The designs are a bright cross gleaming among clouds, a sheaf of wheat, a cluster of grapes, and a scroll bearing the legend, "Behold the handmaid of the Lord."

At seven o'clock the young ladies of the establishment, 137 in number, with their teachers, entered and took their seats. Divine service was performed by the bishop and myself, the young ladies chanting with excellent effect, being aided by a sweet-toned organ. After breakfast with the bishop, I returned with him to St. Mary's, where, according to his usual plan on Saturdays, he proceeded to instruct a class of 65 young ladies in English composition. Each of these interesting persons read a short exercise, and afterwards handed it to the bishop, who made remarks on the punctuation, the grammar, the phraseology, and, in a very few instances, on the spelling. I took one of the papers from a heap, and surreptitiously copied it, as follows:—

"THE CHAPEL.

"Among the numerous scenes of my school-days, one of the most interesting and most fondly cherished is the little chapel, surrounded by trees, which I used to attend at morning, noon, and evening. I can almost see the ivy, that emblem of constancy, clinging to its sides; and its little cross, half-hidden by the tall trees which overshadow its roof. I always entered with interest into the services of the chapel. The ringing tones of the chapel bell were the only thing which could interrupt without annoying me. The pealing notes of the organ, accompanied by the faithful voices of my loved companions, was the music I most loved to hear. How often I wish that

I could hear those chants once more,—that I could be again a daughter of the chapel! But, since that is impossible, let me so live that I may join the heavenly choir in singing, 'Holy, holy, holy, Lord God of Sabaoth.'"—I. W.

The bishop's manner of correcting these compositions was very kind, and at the same time effective. An Americanism was thus corrected. The faulty passage was written out on a large black board, as follows:—"I expect you have long since given me up." The bishop explained that the word "expect" refers properly to future events. An Hibernicism—"I will be too late for the train," was in like manner "shown up," and it was pleasant to see the amusement created by some of the bishop's remarks.

Thus, for many years, in the midst of numerous trials, Bishop Doane has been engaged in training the minds of the daughters of America—the mothers of a future generation. Apart from the saddening influences of Puritanism, and from the superstitions of Popery, they grow up happily and innocently, and look back with fond regret upon the delightful hours spent on the banks of the Delaware, beneath the kindly shelter of St. Mary's Hall.

From St. Mary's Hall we proceeded to the College, where the bishop, according to the Saturday arrangement, was to preside at a discussion among the young men, instituted with the object of producing readiness in extemporaneous speaking, and in debate.

There are at present sixty students in the college, of whom six are engaged in a theological course. All are required to attend chapel, where the daily services of the Church are celebrated as in the English Universities.

Upon the present occasion the debate was conducted by the elder students, who addressed a jury composed of six boys of a lower form. Twenty-five young men were in attendance, all habited in gowns and bands. The question for discussion was the following:—"Would it be wise policy in the Government of the United States to receive the Sandwich Islands into the Union, if they should apply at the present time?"

The following arguments were adduced in favour of annexation.

The Sandwich Islands are actually inhabited by large numbers of Americans, and the aborigines are rapidly wasting away. The government is, in fact, in the hands of Americans; emigration from America is augmenting the white population; and slavery is not tolerated. The interests of American commerce require that no European power should be permitted to occupy these islands. The sentiments of the American people, too, are favourable to the acquisition and extension of territory; and the great question of the present day is between the growth of liberty on the one hand, and monarchy on the other. There will soon be a railroad from the Atlantic to the Pacific, and California will be a great and populous State. When a pear is

ripe it will fall. The Sandwich Islands are now ripe for annexation, and the time has come when they must fall into the American Union. Besides (it was argued), the Sandwich Islands must become a republic, and why should there be two republics when one would be sufficient? The Sandwich Islands are only 2,353 miles from California, and by steam-power this distance is brought within a voyage of a week. The mission of Americans is to extend republican principles throughout the world, according to their opportunities; and the annexation of the Sandwich Islands would assuredly lead to the annexation of Australia.

On the other side it was argued that no good could result from the annexation, which would probably involve America in a war with Europe. The distance of the Sandwich Islands is too great to affect the United States politically. The United States have enough territory already, and ought to be content to proceed with their internal improvements, which are so greatly needed. As for the Pacific railroad, its completion, like its commencement, is yet in distant futurity. The spirit of "Young America," in regard to propagandism and universal annexation, ought to be checked and discouraged, however unpopular the attempt to resist it. Then, too, the Sandwich Islands are 15,600 miles distant from New York, and contain little more than a volcano, the crater of which is the largest in the world. Those islands are not ready for annexation, and never can be a source of ad-

vantage to the United States. There is no danger that England or France will occupy them in the face of express stipulations to the contrary. America can benefit the Sandwich Islands as much under their present government as in connexion with itself. There is plenty to do at home, and even in Virginia excellent land may now be purchased for a dollar an acre. The acquisition of foreign states would be the downfal of America, as it had proved the ruin of Rome. Commercial advantages are equal under the present arrangement to what they could be under annexation. And, besides, the same principles which would tend to the annexation of the Sandwich Islands and Australia, would apply to the case of Ireland and other countries.

The question went before the jury, who decided, by a vote of four to two, that the annexation of the Sandwich Islands was not to be desired. The bishop, in a few words, gave his judgment in favour of the verdict, after which the students separated, to enjoy their half-holiday.

The situation of Burlington College, the episcopal residence, and St. Mary's Hall, is truly delightful. The grounds extend over forty acres, on the bank of the Delaware, which is at this point a magnificent stream, like the Ohio or the Mississippi. Vessels were passing in constant succession, including brigs of 400 or 500 tons. The grounds were laid out in the English style by the bishop himself, whose own hands planted most of the trees which

now overshadow the pleasant walks. The buildings are supplied with the pure water of the river by a hydraulic apparatus, and are lighted with their own gas, which is manufactured on the spot.

The town of Burlington contains a population of about 3,500; of whom about 600 are attached to the Church, the communicants numbering from 250 to 300. It must be recollected that this place was the scene of some of the earliest labours of the Society for Propagating the Gospel, the old church having been founded a century and a half ago. A new and handsome church, designed by Mr. Upjohn, is now erecting, which will serve as a cathedral for the diocese of New Jersey This edifice is cruciform, 136 feet in length, with a spire of stone 172 feet high. After its completion the old church will be used for the meetings of the Diocesan Convention, and other ecclesiastical purposes.

I left Burlington at noon on Saturday, and passed through a region of country abounding in funereal cypresses, which continually brought to mind the pictorial representations of Turkish burying-grounds. Soon after one o'clock the train stopped at the town of Camden, and I was ferried over the Delaware to Philadelphia, where I was affectionately received by my amiable friend the rector of St. Mark's.

CHAPTER X.

THE SOUTH AND THE NORTH.

The Church in Philadelphia.—St. Mark's.—Washington.—St. John's.—Dr. Butler's School for Negroes.—"Uncle Tom" in Washington.—The British Minister.—The President and his Opinion of the Deputation.—The Treasury, Post-Office and Capitol.—Eleazar Williams again.—Monument of Washington.—Return to New York.—Railway Journey to Canada.—Tobacco Juice.—Sing-Sing.—Desertion of the Church by English Emigrants.—"Clergy Reserves" in Vermont.—The Telegraph at Rouse's Point.—Approach of Winter.—Re-opening of the Brockville Church.—Letter from a Medical Gentleman in Canada.—Letter from the Principal of Nashotah College.—Cost of Living in Canada.

PHILADELPHIA, having been originally founded and settled by Quakers, might be naturally considered as possessing few elements favourable to the principles of the Church. But a century or two is usually a sore trial to a schismatical body, and Quakerism has developed itself into Unitarianism and other forms of misbelief. Hence has arisen a demand for the Church, and for the permanent and

unchanging verities of the Catholic faith. At present there are 30 Episcopal churches in Philadelphia, amidst a population exceeding 400,000. Six of these churches are attended on Sundays by congregations averaging a thousand each, and the 30 churches probably contain above 15,000 habitual worshippers.

St. Mark's Church was recently erected at a cost of about $50,000—one-half of which amount was contributed by an individual, distinguished for his liberality. The adjoining parochial schools cost $12,000, and the site of the church was purchased for $20,000 more. The Sunday congregation amounts to about 700, and the communicants are about 175 in number. The rector is assisted by two curates, and daily morning and evening service is continually maintained. The church is constructed upon correct principles, and is one of the most satisfactory buildings of the kind in North America. The chancel is deep and spacious, containing a handsome altar, a credence table, and sedilia. The church itself is 130 feet in length, and 60 in breadth, and is without galleries. The rector has exerted himself among the numerous poor in the city, and has effected an arrangement by which each of the wealthier families of his congregation takes charge of some poor family. Care is taken that every person shall have a seat in the church, a Bible and a Prayer-book, and that the children shall attend the parochial school, in which they are "taught all things which a Christian ought to know and believe, to

his soul's health." This school contains at present 125 children, the more promising of whom will be transferred to a higher department. The payment is 10 cents (about 4½d.) a-week; but when the parents are too poor, the patron undertakes this expense for them. An annual festival of the school is celebrated on the day sacred to the "Holy Innocents."

I was compelled to make a very short stay in Philadelphia, and proceeded on Saturday evening, by way of Baltimore, to Washington, where I arrived during the night. Being now about 230 miles south-west of New York, I found, on leaving my hotel after breakfast, that I had overtaken the autumn, in its retreat towards the tropics. The day was the 20th of November, but the atmosphere was clear and bright, the sun was as warm as in an English June, and the rose-bushes in the gardens were in full bloom.

The population of Washington is nearly 40,000, of whom about 3,000 persons, on the average, attend the six Episcopal churches. St. John's Church has a congregation of about 1,100, including 300 communicants. At the request of the rector, the much-esteemed Dr. Pyne, I preached in this church on Sunday morning.

In the afternoon I attended a Sunday-school for negroes, established by the Rev. Dr. Butler, who had been my companion in the "Niagara." In this school about 320 black and coloured children receive oral instruction in the holy Scriptures, and are taught

to read, notwithstanding southern prejudices. I was much pleased with the intelligent appearance of these young people, who seemed to be superior in quickness of apprehension to our juvenile rustics in Wiltshire. Some of them were formed into Bible classes, others were learning to spell, and all, during a part of the afternoon, listened attentively to addresses delivered by their rector and myself. Two of the teachers, voluntarily connected with the school, had recently joined the mission in Africa, under the care of Bishop Payne. To this mission the negro children in the school had contributed the sum of 90 dollars during the past year. The rector informed me that visitors from England were usually surprised to find the scholars so well-dressed and comfortable. Tuition once a week is sufficient to bring them forward, as they are extremely anxious to improve themselves. They are trained to join in the service according to the liturgy, and many Prayer-books have been distributed among them gratuitously, and are used by them in church.

I was assured that the slave-market in Washington had been abolished for more than five years, and that a dealer in slaves was now regarded as infamous. When the book-stores were open on Monday, I observed "Uncle Tom's Cabin" advertised and sold in them as freely as in England.

During my brief stay in Washington, I had the honour of dining with the British Minister, and of paying my respects to the President. I did not ob-

tain an interview with the last-mentioned personage, as a Cabinet Council was at that moment in session, preparing for the opening of Congress. I was glad, however, to hear that the President had spoken favourably to Archdeacon Sinclair respecting our deputation, which he considered one of the surest methods of advancing a spirit of peace and amity between the two nations.

I was happy to learn that public sentiment in Washington was becoming more and more favourable to Church principles, although hitherto the profession of Churchmanship has been chiefly confined to the higher classes. The servants and slaves are generally Baptists and Roman Catholics. The Baptist negroes are inclined to be Antinomians in their religion, and were described to me as being no better than their brethren who attend mass. By the same authority I was assured that the Roman Catholic religion, by its pomp and ceremony, commends itself to the feelings and habits of the coloured people of the South.

Washington is no longer the city of "magnificent distances," which it was twenty years ago. Its population is increasing, and comparatively few blank spaces remain in its broad and extensive streets. These streets are for the most part at right angles with each other, and contain many well-finished edifices. The President's house is a handsome building, not unworthy of a great nation. It is constructed of white freestone, and is surrounded by gardens properly laid out and neatly

kept. In front of the building is a spacious square, at the centre of which is an equestrian bronze statue of the late General Jackson.

A straight avenue or street, nearly two miles in length, connects the President's house with the Capitol, or House of Congress. From each of these two buildings avenues proceed like the spokes of two wheels, intersecting the other streets and one another at a great variety of angles. It is said that this arrangement was adopted by General Washington, at the instance of a French engineer, with the view of subjecting the metropolis to the control of the Government. Cannon stationed at the President's house and at the Capitol would sweep the whole city.

In passing the Treasury, I was assured that a surplus of thirty millions of dollars was here lying idle. Hence we proceeded to the building occupied by the Post-office department, which is constructed like an Italian palace, with a magnificent façade of white marble. There are 13,000 or 14,000 postmasters in the United States, of whom, all who receive a salary exceeding 1,000 dollars per annum, are appointed by the President, and the remainder by the Postmaster-General. All of these officers are turned out of place on the accession of a new party to power, and make way for an army of new and inexperienced postmasters, to the obvious detriment of the service. But rotation in office is a principle with which the American public cannot bring itself to dispense.

Continuing our walk, we arrived at the Patent-office,—a fine building of marble, containing a kind of national museum, together with an immense collection of mechanical models, the diversified productions of Yankee ingenuity. Among other curiosities, I was shewn the military dress worn by Washington, and the rude and antiquated printing-press formerly worked by the hands of Benjamin Franklin.

We ascended the hill leading to the Capitol, and I was agreeably impressed by the appearance of that really noble edifice. The pure white stone, unblemished by smoke, and, as yet, unstained by time, appeared of a dazzling brilliancy under the rays of the November sun. In front I noticed a colossal statue of Washington, in the attitude of a Jupiter, and I thought that, but for Christianity, the fathers of the American Republic might, ere this, have become the patron deities of the nation. Entering the Rotunda, I was rather agreeably disappointed in Trumbull's pictures, representing important events in the history of America. The Hall of Representatives contains 22 columns, composed of breccia and white marble, which support extensive galleries for the accommodation of ladies and other spectators. The echo, however, is so disagreeable, that this apartment is designed to form a portion of the library, and a new Hall of Representatives, together with a new Senate Chamber, are now erecting.

The objection to the present Senate Chamber is its small size, and its consequent inadequacy to the

wants of the public who desire to attend the debates. The Senate is, in fact, a far more deliberative body than the Lower House, and its discussions are becoming more interesting from year to year. Every one of the 31 States sends two senators to Congress, who are elected by the respective State Legislatures, and consequently are not bound by the will of their constituents, in the same way as the representatives. The President and his Cabinet have no seats in Congress, but the Vice-President of the United States presides in the Senate.

From the Senate Chamber I proceeded to the Library, a very magnificent apartment, erected in the room of that consumed by fire on the 24th of December, 1851. The galleries are of iron, richly gilded, and the whole is now secure against any future conflagration. The lost books have been replaced by others purchased in Europe, by a liberal outlay of the public money, voted for this purpose in a manner highly creditable to the country. The Library is open to all persons three times in every week, but books cannot be removed excepting by members of the Government or of Congress.

Owing to the heat of the day, I found some difficulty in ascending to the summit of the cupola; but, when that lofty elevation was finally attained, I felt myself amply compensated for my labour. Below me lay the "Federal City," with its long and broad avenues stretching forth from the centre, where I stood, towards the various points of the compass. On the south was the Navy-yard, the

broad Potomac, Alexandria in the distance, with the Smithsonian Institute in the foreground. Westward were Georgetown, the Observatory, and the hills and country seats of Virginia and Maryland. To the north and east were the buildings of the city, and in the horizon a large tract of uncultivated ground and forests, as wild as those of the distant west. Immediately beneath were the gardens of the Capitol, and multitudes of people passing and repassing in the agreeable walks. I thought that if the public buildings now in view could have been collected in one street, instead of occupying their present widely-scattered positions, that street would have rivalled the High-street at Oxford.

From the Capitol I proceeded to the Smithsonian Institute, a strange-looking building of brown stone, erected in style described as the "Tudor." This establishment originated in an eccentric bequest of 100,000*l.*, left by an Englishman named Smithson to the United States Government, with a view, it is said, of founding a college on infidel principles. The money was invested in Arkansas bonds, and utterly lost. But the Government made good the deficiency, and the Smithsonian Institute is *not* a college of infidelity. In fact, it is not at present a college in any sense of the word, being used in part as a picture gallery, and in part as a place for lectures. A collection of portraits of Indian chiefs interested me; and Dr. Pyne pointed out one countenance distinguished by its Bourbon features, although of purely native American origin. Dr. Pyne observed

that this peculiar style of feature was not uncommon among the aborigines, and expressed his conviction that Eleazar Williams is no more than a half-breed Indian, notwithstanding his claims as Dauphin, the visit of the Prince de Joinville, and the able arguments of Mr. Hanson.

From the Smithsonian Institute we were conveyed to the monument of Washington, an obelisk designed to be 500 feet high, and which has already attained the elevation of 140 feet. Various States and territories have contributed sculptured stones, of native material, to this edifice, and even the Pope has sent a contribution of this kind. The State (and peninsula) of Michigan has presented a magnificent block of native copper, with the absurd inscription—"Si quæris amœnam peninsulam circumspice." The Mormon territory of Utah (or Deseret) has contributed a block of white stone, with the arms and motto of the territory sculptured upon it, viz. a beehive, with the inscription—"Holiness to the Lord." Several masonic fraternities have made similar offerings, and I noticed a heavy block given by the General Assembly of the American Presbyterians.

Dr. Pyne kindly obtained for me admission to the valuable picture gallery of a Washington gentleman, Mr. Corcoran. Here I met with one of the two original statues of the "Greek Slave," and in an adjoining summer-house obtained the benefit of cool air and shade, after a fatiguing walk in the heat and dust.

The appointed hour for my departure arrived, and at five o'clock P.M. I left Washington by the night express train. Thirty-five miles brought me to Baltimore, where the Church is thriving under the vigorous superintendence of Bishop Whittingham. I passed through Philadelphia about midnight, and at five o'clock in the morning I retired to rest at a friend's house in New York.

On Wednesday, the 23rd, we left that city for Brockville, in Canada, distant 492 miles to the north. Proceeding by the express train at six in the morning, we travelled along the romantic banks of the Hudson at the rate of about 35 miles an hour. The river was on our left, and as the fog cleared away we enjoyed magnificent views of the "Palisades," which rise to a great height on the opposite side of the water. Then succeeded long reaches, with numerous sloops and schooners passing and repassing, and occasionally a swift steamer cutting the water with her sharp prow at the rate of sixteen or eighteen miles an hour. The arrangements of the American railroad "cars" afford great facilities for small trading, and on this (as on other occasions) boys continually perambulated the train from end to end selling the daily papers, "Bleak House" for half-a-dollar, startling romances, histories of extraordinary criminals, along with hickory nuts ready cracked, roasted Indian corn, and red and yellow apples. Sometimes the doors of the several carriages were heard slamming one after

another as the conductor walked along taking the tickets, or as an attendant passed through the train with a vessel of water and a tumbler for the refreshment of thirsty passengers. The same process of opening and shutting the doors was repeated when any of our fellow-travellers, anxious to discover a friend or acquaintance, sauntered through the long "aisle" at the centre, examining the occupants of perhaps a hundred seats. This publicity would be unpleasant in England, but is far from disagreeable to the more sociable and gregarious people of America. Indeed, considering that there is no division of first, second, or third class on the American railways, the annoyances are infinitely less than most Englishmen would be inclined to anticipate. The worst grievances are the perpetually banging doors, and the habit of chewing tobacco which prevails among the inferior sort of travellers, chiefly in the West. The result of the latter practice is a disgusting habit of expectoration, which cannot be too quickly reformed. I am told that, when the Maine Law has abolished the traffic in strong drink, the sovereign people intend to take other matters in hand, among which the abuse of tobacco will be included.

In less than an hour after leaving New York, we passed the dismal walls of the great State prison of Sing-Sing, where eleven hundred criminals were then incarcerated. The chaplain of the prison is a worthy Episcopal clergyman, whose efforts are attended with much encouragement. The prisoners

are taught to join in the liturgy, and, while receiving the exhortations of their chaplain, are addressed like any other congregation of sinful men, and not as being more guilty or detestable than the rest. I was once assured by an experienced chaplain, that the main difference between a congregation *in* a prison and a congregation external to it consisted in the fact that the former had been *found out*, while the latter had hitherto escaped with impunity.

Arriving among the Highlands, we plunged through tunnels, and, on emerging into the light, beheld the tops of mountains rising above the surrounding clouds. Cypress woods were seen among rocks, and at one point (the atmosphere being calm and clear) we saw every feature of the mountains distinctly reflected in the noble stream, upon the surface of which scores of vessels were lying becalmed. The banks were not destitute of elegant country seats, duly supplied with greenhouses and other appurtenances of luxury and comfort. In one place I noticed an island laid out as a garden, and containing an artificial ruin, with many pleasant walks among the trees.

Travelling, as I before remarked, at an average rate of about 35 miles an hour, we were opposite Albany in little more than four hours, and saw on the other side of the Hudson the spires of the Episcopal churches and the various meeting-houses, the massive buildings connected with the State-house and courts of justice, and the huge Roman Catholic

cathedral rising in the background. Thinking of the progress of Romanism in America, I was reminded of a remark made to me by an astute Yankee lawyer. "The people of this country," he said, "have developed their private judgment into so infinite a variety of sects, that a great reaction must soon commence. That reaction will send us a great way backward, perhaps only as far as the Church of England, but possibly still farther."

A few miles above Albany we came to Troy, where some active and influential church-people are doing good service by erecting places of worship, and establishing in them daily morning and evening prayer, the observance of saints' days, and, in fact, all that brings forward prominently the distinctive and catholic character of our reformed Church.

In Albany, also, Episcopalians are numerous, and their churches are attended by respectable and increasing congregations.

After a few minutes spent in Troy, we proceeded on our northward route. The character of the country now changed, and the features of the landscape assumed something of an English appearance. The Hudson River became narrow, and cows were grazing in the pastures. The hills were lower, and were cultivated to the summit, and pleasant homesteads and neat villages appeared on both sides of the road. By and by we came in sight of high mountains, covered with pines and other evergreens, and we knew that we were approaching the State of

Vermont. Soon we were running through the gorges of these mountains, among rapid streams rushing over their rocky beds. As evening came on, we distinguished on our left the wide expanse of Lake Champlain, and shortly after dark we entered the station at Burlington.

Burlington in Vermont, like Burlington in New Jersey, is the residence of a bishop. The worthy prelate of Vermont, Dr. Hopkins, has had his troubles in connexion with Church education, but his diocese enjoys the blessings of harmony and peace. The Church in Vermont is partly sustained by the rent of lands bestowed upon it in the old colonial times. These lands were confiscated at the time of the American Revolution, but were eventually restored, by means of a suit brought before the Supreme Court of the United States, in the name of the Society for the Propagation of the Gospel in Foreign Parts. These "clergy reserves" now produce about $3,400 per annum, of which the clergy receive from $50 to $100 each. This amount, though small, serves to eke out the contributions raised on the voluntary system, and in a cheap country, among the mountains, is an item not to be despised.

We proceeded the same night from Burlington to the northern extremity of Lake Champlain, where we stopped for the night at Rouse's Point, and slept in the huge hotel built on piles at the water's edge, and containing rooms for 200 travellers. The delay of a portion of our luggage detained us till

the middle of the following day, and we amused ourselves in the telegraph-office, watching the motions of the instrument, and occasionally sending cheap messages to distant places. The operator performed his various manipulations in a cool, business-like way, as if utterly unconscious of the sublimity of the system in which he was acting a part. Little did he seem to think that this almost magic system is consolidating the vast American continent practically within limits not wider than those of the British Isles. Little did he seem to anticipate the still more extensive results of this great discovery in the uniting of distant nations, the promotion of commerce and of peace, and incidentally, perhaps, the wide diffusion of the Gospel.

In the morning, on looking out upon the lake from the window of my apartment in the hotel, I observed how greatly the climate had changed since I left Washington. The cold north wind swept over the chilly waters, blackening the surface here and there, and driving the snow before it in thick flakes. A sleigh was passing along the road, driven by a man, who had protected himself against the blast by a buffalo robe and a fur cap. Close by the railway, a sloop, the deck of which was covered with snow, was receiving a cargo of grain from the freight carriages, before the formation of ice should close the navigation of the lake for the winter. A little to the north was an American fort, designed to guard the frontier against British invasion. A bridge carried the railway over the narrow portion

of the lake, and at the centre of the bridge was a floating section of the railway, designed to admit of the passage of vessels. A steam-boat was approaching; the floating section was moved to one side, and a danger signal was displayed to prevent the approach of trains. At the same moment the steam of a locomotive became visible in the forest, and a train speedily dashed in sight, came on the bridge, and pulled up in view of the signal. The vessel passed through, the floating section closed up, the locomotive began to puff, and the train came safely over, and stopped at the station adjoining our hotel.

We proceeded 120 miles to Ogdensburgh, where we entered a steamer on the St. Lawrence, and went up 12 miles to Brockville, where we accomplished a round of about 3,000 miles, having been mercifully preserved from every accident to which we had been exposed. On Sunday, the 27th, I officiated in Brockville Church, on the occasion of its re-opening, after a considerable enlargement. About 300 persons attended divine worship, of whom 100 remained to partake of the Holy Communion. Through the windows of the sacred edifice we had a distinct view of the church at Morristown, in the United States, across the river, and it was pleasant to know that our American brethren were at the same time offering the same prayers with ourselves. I was particularly gratified on being informed that the marble font now

used in Brockville Church was purchased by the contributions of the children of the parish, on the occasion of the tercentary anniversary of the Prayer-book, in 1851.

The following letter from my medical acquaintance in the Niagara district was received by me in Brockville.

"November 18, 1853.

"Rev. and dear Sir,—I would apologize for trespassing on your valuable time; but, being assured that you take as deep an interest as myself in the welfare of this really noble province, there will be no need of adding anything further on the subject.

"There are two subjects to which I would draw your particular attention, as regards the colonization of Western Canada.

"First,—The States of Virginia, South Carolina, and New Jersey, were settled nearly 200 years ago by families of rank, distinction, and wealth, who obtained large grants of land from the Crown of England under Charles I., Charles II., James I., and James II. These families brought over their retainers, and workmen of every description, erected handsome mansions in the neighbourhood of one another, and kept up their own society, manners, and customs. The consequences are visible to the present day. The Southerners, descended from the first families in England and Ireland, are easily distinguished, by their gentlemanly bearing and agreeable manners, from the people of the north. I have

long endeavoured to bring this subject before the gentlemen of England for their attentive consideration.

"There are many heads of families, possessing property worth from 20,000*l.* to 40,000*l.*, who, of course, are living up to, and far above, the income arising from this capital; if in land, usually heavily mortgaged, or entailed on the eldest son, or the male branch of another offshoot. The majority of these have large families, sons and daughters, all living under the same roof, and partaking of the luxuries and conveniences arising from 1,000*l.* to 2,000*l.* per annum. The father dies, the mother has her jointure of 300*l.* to 600*l.* per annum for life—all debts to be paid off—leaving, if unentailed, say 3,000*l.* to 4,000*l.* for each son and daughter; if otherwise, a few hundreds, or 1,000*l.* to 1,500*l.* to each, more or less. What a falling off is here! Accustomed to all the gaieties, luxuries, and conveniences of fashionable life, how are they to maintain their station? 'Work,' many cannot, 'to dig they are ashamed.'

"My desire is, to induce a few heads of families, under these circumstances, to come over and view the land; judging for themselves, they would soon see the advantages in store for their sons under their own eyes. The township of Pelham, for instance, about six or eight miles west from Thorold Rectory, offers every inducement for a trial of this nature,—good land bearing the most delicious fruits, vegetables, and grain; a dry soil, healthy,

well cleared, and under good cultivation, not far from the Buffalo and Brantford Railroad, and commanding at one point a view of Lake Erie and Lake Ontario. I cannot say what the owners ask now per acre, but some time ago farms, with the buildings, &c., called improvements, could be bought for from $40 to $50 per acre, i.e. 10*l.* to 12*l.* currency. As property has increased in value from the introduction of railways and other causes, I could not venture to say what would be asked now, but a majority of the owners would sell and go further back if they could get good prices.

"I have named Pelham particularly, but there are others of great value in the London and Western Districts, and in those below Toronto, Whitby, Scarbro', Pickering, the Rice Lake, &c., offering great advantage to this mode of emigration, something on the Canterbury plan adopted in New Zealand, but with this important difference, that Canada West can be reached from England in less than 15 days, out and in. When Galway is made the port of departure, and the Grand Trunk Railway is in operation in Canada, the voyage and journey will be made in less than 10 days. Here a settlement of a dozen or more families could be made at once, bringing over their own domestics, all their requirements; more than all, their own clergyman (for they must be of one creed, or better stay at home). They will be at home here, aye, and a delightful home, too, in almost immediate connexion with Niagara, Hamilton, and Toronto, obtaining 6 per cent. per

annum for investments in Government, municipal, city and township debentures, besides railroad shares, &c. The professions, trade and commerce, engineering and land-surveying, offer lucrative employment to young gentlemen, or (if they prefer a water life), the steamers, propellers, and schooners, are open to enterprising youths, who may look forward to obtaining commands as joint owners.

"I cannot illustrate my ideas better than by referring you to the character of Marcus Wellstead in Howitt's beautiful tale of 'The Hall and the Hamlet,' to shew how keeping up appearances works at home. Now, if you approve my views, and can bring them before persons with large families, or those who labour under the weight of deeply-mortgaged or entailed estates, and if you can induce them to try what Western Canada can do to relieve their great oppression, I shall be most happy to render them any assistance which deep reflection and an experience of twenty-one years can afford. I have never repented the step which I took in emigrating here for the benefit of my family. My expectations have been fully answered, and I have never had a wish to return to my old state of slavery at home.

"The next subject is one of great importance—namely, the emigration of young gentlemen, younger sons of families of high standing, with large capitals —say, from 1,000*l.* to 5,000*l.* sterling—at their sole command, and possessing a very small modicum of brains in the shape of common sense. I have been a colonist during more than 21 years, during which

period I can recollect more than thirty examples of dashing young fellows, many of them highly educated, coming out as settlers in Canada. With one exception, the whole have gone to the dogs, though some are still living in poverty and disgrace. In one township, two or three brothers ran out 30,000*l.* in a few years. One of these was seen, some time ago, digging potatoes in a field belonging to a person once his servant. All fell victims to gambling and other kinds of debauchery. They purchased wild lands near each other, and were soon finished by card-playing and whiskey, a barrel of which always stood on the tap in the dining-room of these worthies. Pray do your best to prevent young gentlemen of this class from coming to Canada. But if they will come, let them marry first, not butterflies, but good, sensible, well-educated women, who can bear and forbear the inconveniences of a new country.

"I shall remember with much pleasure the delightful evening spent at Thorold Rectory, on our meeting at the dinner and breakfast table. I can truly add, that the most pleasant and interesting parties I enjoy, are those where we are joined by the clergy, and especially when our good old bishop has honoured my table with his company. Such days are looked forward to as gala days by our neighbours and ourselves."

The following letter was from Dr. Cole, the Principal of the College at Nashotah:—

"In regard to Nashotah, there is so much to be

said, that I can hardly determine where to begin, what to specify, and what to omit. I must presume that the previous history of Nashotah, its establishment by the Rev. Mr. Breck, its successful progress under his zealous labours until 1850, (when he sought again the frontier to renew similar labours of love and faith,) are well known. In 1850 I succeeded this laborious missionary in the responsibility and care of Nashotah. It would have been a hopeless effort, had not the Rev. Dr. Adams, professor of Systematic Theology, (who had shared the toil and hardships of the beginning,) continued to endure and share the difficulties of the enterprise. It was his happiness to find around him, when the term opened, in September, 1850, fourteen young men preparing for the holy ministry, of whom ten were already candidates. Of these, at the close of the term on Trinity Sunday, 1851, he presented four for ordination. The term for 1851-52 opened in September, 1851, with nineteen young men, of whom ten were candidates for holy orders. On Trinity Sunday, 1852, two were ordained. The term for 1852-53 opened in September, 1852, with twenty-eight young men, of whom thirteen were candidates. On Trinity Sunday, 1853, three were ordained. The term for 1853-54 opened last September, with fifteen candidates for holy orders and thirteen young men preparing for candidateship. We hope to present five for ordination on the next Trinity Sunday.

"At present the mission has connected with it two presbyters, two deacons, fifteen candidates, and

thirteen young men preparing for candidateship. The clergy, assisted by three of the candidates, give every student two recitations (or lessons) daily, and to nearly every one three recitations daily. The candidates are in three regular distinct classes. Those preparing for candidateship are also in three classes, making six in all. The recitations are generally an hour in length,—an hour is the maximum. From 15 to 18 hours of recitation are given daily.

"The nine ordinations above named, added to those before 1851, make 21 additions to the holy ministry from Nashotah.

"All this has been done, and the present existence of Nashotah is continued, without any endowment, without any sure, fixed, ascertained income. The alms-offerings of the Church have been, and are, the sole dependence of Nashotah. The institution seems to be needed by the Church for this great north-western missionary field, and the Lord opens the hearts and hands of His people to carry the design into effect. I need not tell you that a resolute and firm will is required at times, to bear up the load of responsibility. It is not always an easy thing to hold on when liabilities are increasing and alms are few, or to pursue a quiet daily course, with hundreds of dollars soon to be paid, and nothing as yet to meet the maturing liability.

"This very circumstance indicates the wants of Nashotah. She needs endowments. She needs some permanent support for those who are to teach the

young men gathering year after year to her roofs. She needs, also, with equal or greater necessity, substantial roofs to shelter those young men. The greater number of the apartments are really unfit and worn out. Nashotah has no large, permanent edifice. A few decaying one-story structures comprise the extent of her accommodations for students.

"These two wants are her greatest, her absolutely pressing needs. Other needs, such as a library (we now number only 2,000 volumes), scholarships (which are now only temporary, being the offerings of individuals or of Sunday schools), and such like important items, deserve only a secondary place.

"The course of study is that recommended by the House of Bishops, and published with the journal of the General Convention. The canons require that a person applying to be admitted as a candidate for holy orders, should sustain an examination in natural philosophy, moral philosophy, rhetoric, the Greek Testament, and the Latin tongue. To prepare young men for this examination is the first effort. When they are deemed sufficiently mature in age and study for this purpose, their teachers recommend them to apply for candidateship. For candidates, the canon provides that they sustain three distinct examinations. 1. Upon the books of the Holy Scriptures, "the candidate being required to give an account of the different books, and to translate from the original Greek and Hebrew, and to explain such passages as may be proposed to him." 2. On the evidences of Christianity and on

systematic divinity. 3. On Church history, ecclesiastical polity, the Book of Common Prayer, and the constitution and canons of the Church and of the diocese for which he is to be ordained. The course at Nashotah is so arranged that, after passing from the junior to the middle year, from the middle to the senior, from the senior to the degree of B.D., the candidate may satisfactorily sustain these canonical examinations. An examination is held at the close of each academic year, and the candidate is promoted if he can sustain it. Generally speaking, the junior year is devoted to Exegesis, the middle year to systematic theology, and the senior year to pastoral divinity. The candidates make use of Horne's 'Introduction,' Bloomfield's Greek Testament, 'Pearson on the Creed,' 'Beveridge on the Articles,' 'Bull on Justification,' 'Faber on Election,' &c.

"We have one continuous term from about the 20th September to the 25th of June,—a very brief recess at Christmas and during Passion week being the only interruption. During the nine months we pursue, day after day and week after week, the same regular course. At seven A.M. an iron triangle, suspended from a hiccory-tree before the refectory, is beaten, and calls to breakfast. From the scattered buildings in all directions the students repair to their morning meal. At eight A.M. some attend their recitations. At nine A.M. a small bell (the same that for eleven years has invited to daily prayer) summons all to morning prayer in the

chapel. Recitations are resumed at ten A.M., at eleven A.M., and at twelve M. At one P.M. the triangle calls to dinner. Until half-past two P.M. the library is open. From half-past two to half-past four P.M. are hours for manual labour. At five P.M. the bell again calls to the chapel to evening service. At three-quarters past five the triangle summons all to tea. At ten P.M. the bell tells us that the day is ended and the night fully come. Thus we pursue the even tenor of our way. Labour, study, and prayer divide our time. As long as the Lord, by opening the hearts and hands of His people, permits, so long will Nashotah continue to toil on, striving to promote the highest interests of our country, the best interests of the Church, and the salvation of men."

Before leaving Canada I had the curiosity to ascertain the price of provisions, with the view of being able to explain the actual cost of living to persons proposing to emigrate. The following is the result of my inquiries :—

	s. *d.*
A turkey cost (in sterling money) about	2 3
Fowls, per pair	1 0
Beef, per 100*lbs.*	13 6 to 18*s.*
Mutton, per *lb.*	0 2 to 0 2½
Flour, per brl. of 196*lbs.*	15 9 to 31 6
Potatoes, per bushel	1 3½
Bread, the 4*lb.* loaf	0 7 to 0 8
Butter, per *lb.*	6½
Cheese, per *lb.*	0 3½ to 0 4½

	s.	d.
Port wine (best), per gallon . . .	9	0
Sherry, per gallon	3 9 to 12	6
Whiskey, per gallon	1	3
Brandy, per gallon	12	6

As to investments, 7 per cent. can be obtained in Canada, with perfect security.

CHAPTER XI.

FROM CANADA TO ENGLAND.

Journey to Vermont.—Spiritual Manifestations.—Sir Isaac Newton and the Squaring of the Circle.—Arrival in Boston.—Navy-yard at Charlestown.—Visit to an Eighty-six-gun ship.—Visit to the City of Lawrence.—The Irish in Lawrence.—Anti-Romish Tendencies among them.—English Emigrants and their Religion.—Maine Liquor Law.—The Factories in Lawrence.—The Operatives.—Lowell.—Public Instruction in Massachusetts.—Absence of Dogmatic Teaching.—Embarkation on board the "Canada."—Funeral at Sea.—Arrival in Liverpool.

On the 28th of November we left Brockville, and proceeded by steamer to Ogdensburg. Here we took our places in the railroad carriages, each of which we found warmed, almost to suffocation, by a stove placed near the centre. As soon, however, as we were in motion, the heat ceased to be intolerable, and in the evening we were again at Rouse's Point, on Lake Champlain.

The next morning the train carried us forward

at eight, and we were soon among the evergreen-covered mountains of Vermont, crossing over rapid torrents amidst highly picturesque scenery. Early in the afternoon we arrived at Royalton, where we spent a day or two very pleasantly with an old friend, a venerable physician. The clergyman of the neighbouring Episcopal church, at Bethel, was invited to meet us, and we had several interesting conversations upon Church matters and other subjects.

When I formerly knew Royalton, the people were generally Congregationalists, and Episcopacy was unknown except in name. The principal of an academy in the place, by a train of independent reasoning, was subsequently led into the Church, and, after receiving holy orders, succeeded in collecting a small congregation. He fitted up a place of worship, supplied it with an organ and other appurtenances, and afterwards took charge of a more extensive parish in New Hampshire. At this time there was no resident Episcopal clergyman in Royalton, but the services and a printed sermon were read every Sunday by a son of our kind friend, now one of the senators in the legislature of Vermont. The sacraments were administered occasionally by the clergyman from Bethel.

Having been informed that "spiritual manifestations" were quite common in this region, I put some questions to the last-mentioned gentleman upon this curious subject. He considered that many of the phenomena were inexplicable, but he was not prepared to attribute them to direct Sa-

tanic agency. "The spiritualists," he said, "tell us that spirits, after their departure from the body, continually advance in wisdom and knowledge. But upon a certain occasion in this neighbourhood, the spirit of Sir Isaac Newton 'manifested' itself. Being asked whether it was possible to square the circle, the spirit replied in the affirmative. But on being asked to give a correct algebraic expression for the operation, no answer was returned, and the spirit was evidently unable to give it. Either Sir Isaac Newton has retrograded since his death in mathematical learning, or the manifestation of his spirit was a delusion."

Our worthy friend, the physician, had gone expressly to consult one of the female "mediums" in the neighbourhood, with the view of testing the reality of the system. On his way he fell in with a friend and associate of the "medium," who put to him various questions, and elicited from him the name of his eldest son, whom he had recently lost. Arriving at the house of the "medium," he detected her in close conversation with the associate just mentioned. Soon afterwards the "spiritual circle" was formed, and our friend desired the medium to bring up the spirit of whom he was then thinking. A number of raps were heard, and the medium distinctly spelt out the name of the physician's deceased son. But our friend told her that he was not thinking of his son, (whose spirit he had no intention of disquieting,) but of a totally different person. This reply disconcerted the medium, and

the interview convinced our friend that she, at least, was simply an impostor.

On Friday, the 16th of December, we proceeded through some beautiful mountain scenery to Boston, and accomplished in seven hours a journey of nearly 200 miles. We returned to our former lodgings at the Marlborough Hotel.

On the following day we visited the Navy-yard at Charlestown, where, as I have already mentioned, many of the operatives and professional persons are attached to the Church. The chaplain of the yard is also a decided Churchman; and we saw the chapel, over the altar of which is placed a large gilded cross, as in Bishop Southgate's church in Boston. We were most politely received on board an 86-gun ship, and were informed that the Pope's Nuncio, Bishop Bedini, had visited the same vessel a few days previously. The captain had recently become a Roman Catholic, although the chaplain of the ship and most of the crew were Protestant Episcopalians. The captain seemed anxious to shew that his spiritual allegiance to the Pope was in no respect incompatible with his American citizenship. "If the Pope," he said, "should come on board this ship as a foreign potentate, and in defiance of the United States, I would cut his head off."

This vessel was used as a receiving ship, like the "Victory" at Portsmouth. At a short distance, another noble vessel, the Vermont, of, I believe, 90 guns, was undergoing the melancholy process of dismantling, on account of the impossibility of

obtaining a crew. Mr. Bradford, one of the principal persons in the establishment, and whom I have already mentioned, shewed us every possible attention.

The same evening we went by railway to Lawrence, a city of 15,000 inhabitants, which has grown up within the last few years, in consequence of the establishment of cotton and woollen manufactories. In 1833, I officiated here in a school-house during half a year, for a congregation of about a dozen persons collected from the surrounding neighbourhood. My host, on these occasions, was a gentleman who occupied a solitary house near a paper-mill. To this house we went on the 3rd of December, 1853, and the night being quite dark, we saw little of the town of Lawrence. Our friend's house was the same as I had known it twenty years before. But on looking forth from the window on Sunday morning, instead of viewing, as of old, open fields and woods, I saw a large city with towers and steeples, with squares, and with streets a mile long, all risen like an exhalation, or like the enchanted palace of Aladdin. We spent Sunday at Lawrence, where I preached at morning and evening service in a substantial and well-constructed church. Between these two services we attended afternoon worship at Andover, six miles distant, noted for its theological seminary, (in Congregational hands,) and now tolerant of a recently established Episcopal church, under the care of Dr. Fuller, already mentioned in connexion with the General Convention.

The following day we examined the factories at Lawrence, and made sundry inquiries respecting the population. This, as I have before remarked, amounts to 15,000, among whom are 20 physicians, 20 lawyers, 12 preachers, and only about a dozen policemen. Owing to the rapid growth of the place, three or four millions of bricks are used every year, but neither the bricks nor the bricklayers are sufficient for the demand. The best bricklayers earn $2\frac{1}{4}$ (10*s.* 3*d.*) a day, and ordinary carpenters and bricklayers $2 (8*s.* 3*d.*) The quantity of flooring constructed for the factories and other buildings is so great, that it is estimated by acres instead of square yards.

I called upon a Roman Catholic gentleman, who is engaged as an agent for the remittance of funds from the Irish labourers to their friends in Ireland. He informed me that the two Roman Catholic churches in Lawrence are attended on Sundays by about 6,000 Irish, from the town and its vicinity. He shewed me from his books, that between November 1 and December 4, 1853, he had remitted to Ireland $1,600, in sums varying from $5 to $50. All these sums were designed by the Irish in Lawrence as Christmas presents to their friends in Ireland, and were wholly distinct from remittances for purposes of emigration, which are always small in winter. In April, 1853, my informant had sent to Ireland passage-certificates (paid by the Irish in Lawrence) amounting to $949. He expected to remit in April, 1854, for the same purpose, not less

than $1,200, as he anticipated a great rush to supply the factories now advancing to completion. Half the persons employed in the factories are English, Irish, and Scotch. The condition of the Irish is highly flourishing. Many who were supported at the public expense six years ago are now worth as much as $1,000. A few who, in 1847, had only a house and a few articles of clothing and furniture, now possess $10,000, in money and other property. Their behaviour is improved by emigration, and the 10 or 12 policemen of Lawrence are amply sufficient to preserve the peace.

My informant confirmed the statements which I had heard respecting the anti-Romish tendencies of the second and third generations of the Irish. "Their condition," he said, "is exceedingly prosperous, and there are no paupers among them but from the sole cause of intemperance in drink. Although a considerable portion always remain stedfast in their allegiance to the Catholic faith, yet the Americans who surround us are, generally, free-thinkers, and a great proportion of our young identify themselves with America rather than with Ireland. They become ashamed of their connexion with the Catholic Church; they forget their duty to their parents and their priests, and are even more irreverent than the Americans themselves. Yet we retain a goodly number of conscientious persons, and these are willing to make any sacrifices for the sake of the Church. In fact, I believe a good Catholic gives at least 20 dollars for re-

ligious purposes, where an American Protestant gives *one*."

It is quite certain that the Roman Catholic Church in America makes little progress at present by direct proselytism, and that it derives almost the whole of its increase from emigration. On the other hand, it is equally certain that our Reformed Church in America is principally of indigenous growth, and that it advances chiefly by the accessions which it constantly receives from the various dissenting bodies. It is a deplorable fact, however, that emigrants from England, on their arrival in America, generally seem to be unaware that the Church has any claims on their allegiance. With the testimony now before us, it can no longer be doubted that great numbers of the Irish in America and of their descendants renounce the Church of Rome, and become indifferent or infidel. But, unhappily, a similar process appears to take place also with a large majority of the English, and although some few remain stedfast in their attachment to the Reformed Church, the great mass either shew themselves to be negligent of all religion or else attach themselves to some form of dissent[a].

This must, no doubt, be ascribed in part to the comparative weakness of the American Church, which renders it incompetent to meet the floods of emigration annually pouring into the United States. But it is to be feared that the chief cause lies in the emigrants themselves. They have not that love

[a] Appendix (F).

for the Church, as *the* Church, which would induce them to make the vicinity of the house of God a main consideration in determining the place of their abode. Their ideas of the pastoral office have not encouraged them in every place to seek for friends and fathers in the clergy. In England, perhaps, they attended the parish church from habit, or from a regard to the establishment, but being destitute of firm ecclesiastical principles and affections, the test of emigration too clearly shews the general absence of a sound and stable foundation. As a natural consequence, they become the ready prey of Mormonism, and of various kinds of heresy, schism, and irreligion.

In this connexion, I may mention that during my travels in America, I occasionally met with persons who had either gone over from our own Church to Rome, or had come from Rome to us. Among the latter class was a clergyman of Connecticut, a native of Ireland, and formerly a student in a Roman Catholic college in England. This gentleman gave me a curious account of the mode by which he had been trained to unreasoning obedience under a certain Father whom he named. For the first three days after he came under this person's care, he was kept in a dark room, receiving in the meantime spiritual lectures for the good of his soul. He was afterwards sent into the garden and ordered to make paths and unmake them, to raise up mounds and to pull them down, and to plant vegetables with their roots upward and their leaves in

the ground. As a means of mortifying pride, he was dressed up in tattered clothes and a torn hat, and obliged, in this trim, to go to the post-office in the town for letters. He finally quitted the Church of Rome and became a Reformed clergyman, being thoroughly satisfied with the Catholic character of the American Episcopal Church.

To return, however, to Lawrence. My informant added that, notwithstanding the introduction of the Maine Liquor Law into Massachusetts, ardent spirits were still abundantly sold, and drunkenness was not materially diminished. Prior to the enactment of this law, moral suasion had done immense good in revolutionizing the common ideas and customs respecting drink. But he thought that the law had tended to check the reformation, which previously was in successful progress. He thought it was not in the nature of a Yankee to be made virtuous by force. A clergyman concurred in this opinion, and added, that more intoxicating liquors were consumed now than before the law was introduced, though still the people, on the whole, were decidedly temperate. He believed the law had been enacted in Massachusetts to serve the purposes of a political faction, and he knew that some of the members of the Legislature who had been most forward in pressing it, had no intention of abstaining from liquor themselves. It is but just to add, that Bishop Burgess, of Maine, although not originally favourable to the law, declares that it works well in the State from which it derived its name,

and of which he is the diocesan. He thinks it was by no means a political movement in Maine, but, on the other hand, a philanthropic and successful effort to remove temptation out of the way, and to rid the land of a great curse.

The factories in Lawrence are seven or eight in number, and have been constructed on a greatly improved plan, derived from the experience acquired at Lowell. The river Merrimack is crossed by a dam, built of granite at an expense of half-a-million of dollars. A canal from this dam supplies the factories, which are worked by enormous breast-wheels, placed far below the surface of the earth, in order to escape the effects of frost. One factory, that of the "Pacific Company," is 600 feet long, and about six stories in height. Another is 800, with a building around it 1,600 feet in extent. The "Bay State Company" has three factories, surrounded on three sides by a building 1,000 feet in front, with wings of 250 feet each. The "Pembleton Corporation" has one large factory. There is also a duck factory, about 300 feet long, in which cotton sails for ships are made. A machine-shop, belonging to the "Essex Company," is 408 feet long, and 75 feet wide, and four stories in height, besides the spacious foundry and blacksmiths' shop. In this establishment the machinery employed in the factories is constructed, besides locomotive engines for the railway. Two paper-mills and a carpet factory are now building.

About 2,500 young persons are employed in the

factories of Lawrence, each of whom, on the average, receives from a dollar and a half to four dollars a week, besides board and lodging. Comfortable lodging-houses are provided by the owners of the factories, and are placed under a system of management which secures good conduct. Eleven hours of the day are usually spent in work. By an Act of the State, children under 15 years of age must be released from factory work during three months in the year, in order that they may attend school. But this law is often evaded, through the fault of the children themselves or of their parents; and the three months, in many cases, are spent in idleness. American and English children attend school much better and more regularly than the Irish.

We were taken over a woollen factory, where operations were going forward on an extensive scale. Five tons of wool were here consumed daily, a great proportion of which was obtained from Smyrna and Australia. Here we saw vast numbers of carpets, made without weaving, by a "felting process," under the superintendence of an English foreman. Here were hundreds of power-looms weaving shawls, and innumerable Yankee machines twisting the fringes of the shawls after the completion of the weaving process. About 1,800 long and short shawls were produced every day, and our conductor stated that the English-made article had been driven out of the American market. After watching the swift movement of the shuttles, we went to the drying-rooms, and afterwards to the

apartments where the shawls are made up in parcels for sale. Here we were informed that this factory (the "Bay State") had just executed an order for 72,000 pieces of printed flannels; and that two years ago it produced 478,000 pieces in 12 months.

We left the unhealthy heat and smell of the woollen factory, and proceeded to the machine-shop and the cotton factories. In these last we were struck with the elegance and completeness of the apparatus, which, owing to recent improvements, is self-acting to a far greater extent than formerly. In vast apartments we saw innumerable instruments all precisely alike, and playing their parts to admiration.

On Monday evening we proceeded 12 miles westward to Lowell, where we were kindly received by my old friend, the Rev. Dr. Edson, rector of St. Anne's church. The factories in Lowell are about 40 in number, and are kept in motion by the water of the Merrimack, with occasional help derived from distant lakes among the New Hampshire hills. The population of the place is about 37,000, including 8,000 or 10,000 Roman Catholics (chiefly Irish), engaged about the factories. The Episcopal church of St. Anne has a numerous congregation, with about 350 communicants. Universalists, Unitarians, Congregationalists, Baptists, &c., are all numerous. Here, as elsewhere, it is found that English emigrants are usually bad Churchmen, though the few who are really attached to the Church bear excellent characters, and are highly esteemed.

Dr. Edson has paid great attention to the subject of general education, and the result of his reflections is correctly stated in Mr. Tremenheere's work recently published. He remarked to me, that New England was now reaping the bitter fruits of the original revolt of the Puritans from the Anglican Church. Under a system of unlimited private judgment, a system destitute of a primitive ministry, a primitive liturgy, or primitive creeds, the opinions of the people respecting religion had been infinitely divided and subdivided. Though retaining the English version of the Scriptures, the authority and inspiration of those Scriptures were now treated by them as open questions, and a doctrine was not necessarily considered as true because it could be proved from the Bible.

In consequence of these multifarious divisions, the influence of the State, representing as it does the influence of the aggregate, is decidedly hostile to all definite religion, that is, to all Christianity worthy of the name. As a further consequence, the magnificent system of public education in Massachusetts is essentially defective, all religious instruction being peremptorily excluded. Every year, indeed, the Legislature of that State enacts new laws against "sectarian," i. e. dogmatic, teaching in the schools. Clergymen are often placed on the school-committee of the district, and receive in compensation a stipend of $100 per annum. But no clergyman can as a matter of right, go into a school and warn the children, that "God will bring them

into judgment." The mention of judgment would offend the "conscientious scruples" of that large party who believe in universal salvation, and the mention of God would irritate such men as the pantheistic disciples of Theodore Parker.

The teachers engaged in the schools are decidedly respectable in regard to character and attainments. The secular advantages of these places of instruction are of so high an order, that children of all classes partake of them without distinction. Practically, the only opportunity for educating the young in the principles of the faith are those afforded by the House of God, and by the Sunday school. Dr. Edson has a valuable institution of the last-mentioned description, and has laboured with much success in training up the young people of his own particular flock. But during six days of the week, the public schools practically declare to the whole rising generation, that religion cannot be taught with any certainty, and the conclusion is naturally suggested, that *dogma* is but another name for delusion.

The people of Massachusetts are in general firmly convinced, that this system of education is not only the best under the circumstances, but actually the best in itself. Many religiously disposed people, and not a few members and ministers of our own Church, are of the same opinion, and one of the clergy assured me that it was indeed a *glorious system*. On the other hand, Dr. Edson, whose mind is eminently philosophical as well as practical,

earnestly expressed his hope, that the people of England would never adopt a theory of instruction, from which Christian doctrine would be excluded. He trusted that our clergy would become more and more sensible of the advantage which they possess, as teachers of the truth, in being able to enter their parochial schools with a solemn declaration, that "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith."

Dr. Edson considered that the main hope of New England was in the growth of our Reformed Church; and he was encouraged to believe, that the same ecclesiastical development which had taken place in Connecticut, might yet take place in Massachusetts, and in other States. The condition of things exterior to the Church was in some respects proceeding from bad to worse. Many who once gloried in the maxim of "the Bible and the Bible alone," were now found to have discarded all faith in the inspiration of holy Scripture. Many who began with questioning the personality of the great enemy of man, now thought it reasonable to deny the personality of the Deity Himself. Many who once asserted that every man ought to be his own Pope, now maintained that every man is actually his own God.

The people having thus cast themselves loose from sound religious principles, various expedients, like the Maine Liquor Law, had come into favour. At the same time, perhaps in punishment for their sins, something like a revival of the ancient New

England witchcraft had appeared, and "spiritualism," with other concomitant portents, had taken possession, in a great degree, of the public mind.

We left Lowell for Boston at eight o'clock in the morning of the 6th. On the way we passed not far from Wenham Lake and other pieces of water, the ice of which is so highly esteemed, even in the most distant regions of the earth. The ice is cut by a kind of plough drawn over the surface by a horse. It is piled away in slabs under the cover of huge storehouses, from whence it is conveyed by railway to the sea-coast. Ships are now fitted expressly to accommodate this new species of freight, and very little melting takes place, even in a three or four months' voyage to India or China.

As the Western States and Canada are adapted to agricultural emigrants, so New England is suited to those from our manufacturing districts. Yet all who possess strong hands may here earn a plentiful support, and the average wages for common labourers throughout the year are about 80 cents, or 3*s.* 8*d.* per day.

Wednesday morning, Dec. 7, arrived, and we embarked in the steamer "Canada," on our return home. We were accompanied to the ship by several of our acquaintances, and Mr. Bradford came from the Navy-yard, to bid us farewell, in the boat of a man-of-war manned by a crew of American tars. Soon after 11 o'clock, the passengers, 116 in number, were all on board, and about noon an immense quantity of mail-bags were brought from

the post-office, and deposited in the vessel. It would have been curious to speculate on the varied destinations of that vast mass of correspondence, on the tidings of sorrow and of joy, of success and of disappointment, of blasted hopes, and of the happy accomplishment of honourable ends. The letter-bags were quickly out of sight, and we saw no more of them until we reached Liverpool.

The bell now rings quickly; the friends of the passengers and crew take their leave, and our kind fellow-Churchmen commit us to the care of Providence. Our naval friend stands up in the stern of his boat and waves his hat, while his crew elevate their oars, simultaneously pointing them to the sky. The planks connecting us with the wharf are removed, and one by one the ropes are cast off which bind us to America. The vessel at length is clear,—she slowly backs away from her berth,—she gains the middle of the river. Two guns are fired in rapid succession, and the sound reverberates from the buildings and shipping around us. The wheels now begin to revolve in the right direction,—our sails are expanded to a favourable breeze, and Boston and the United States of America vanish in the distance.

The weather was piercingly cold, but the vessel was tolerably comfortable, being warmed throughout by pipes filled with steam and connected with the boiler. I had heard much of the horrors of a winter passage; but, through the mercy of Providence, we experienced nothing remarkably unplea-

sant. On the contrary, our whole voyage, with the exception of the last day's run, was smooth and agreeable.

We reached Halifax about 11 at night on the 8th, 35 hours after leaving Boston. About three hours afterwards we proceeded on our voyage, and the next morning were again out of sight of land. Very early on Sunday morning we passed the light-house on Cape Race, the most eastern extremity of America. At 11 A.M. I officiated in the main saloon, as on the outward voyage, and on the same day performed the painful duty of committing to the deep the remains of a fellow-passenger, who had died during the previous night. The body was wrapped in a union jack, and thus, encircled by the "sign of the Cross," descended to the depths below. I knew nothing of the deceased, and may venture to hope that his immortal part, cleansed by the Redeemer's blood, ascended to the abode of eternal mercy. I was told that he came on board at Halifax in a debilitated state, resulting from excessive bleeding, and that, the bandages coming off in the night, the bleeding was renewed and occasioned death. I was also informed that he was a native of Scotland, and that his mother resided in Glasgow. Strange to say, we learned on our arrival at Liverpool, that the mother had died at home about the identical time when the son was expiring on the ocean, with the word "Mother" upon his lips.

After being only five whole days out of sight of

land, we saw the north of Ireland on Saturday, the 17th. A severe south-easter now commenced, against which we proceeded through the North Channel into the Irish Sea. On Sunday morning we were in full view of the western shore of the Isle of Man. On account of the severity of the gale the crew and passengers were unable to attend divine service. Soon after dark, however, we made the English coast, and at ten minutes before midnight arrived at Liverpool.

CHAPTER XII.

CONCLUSION.

Remarks on the Deputation.—Synodal Action as exhibited in the General Convention.—Apparent Defects in the Arrangements of the American Church.—Relative Position of Church and State.—Future Improvements.—Circumstances of the Americans.—Sectarianism.—Practical inferences.—Future growth of the Church.

THE preceding pages contain an account of the first deputation from a society of the Church of England to an ecclesiastical body holding the Anglican faith yet independent of the British Crown. It is believed, that, considering its limited powers, this deputation accomplished as much as could have been reasonably anticipated[a]. Its very presence at the head-quarters of the American Church awakened feelings of harmony, and tended to promote a good understanding. The acts of Christian fellowship in which it was engaged, laid a foundation for increased co-operation in prayer and in active exertion. The words of kindness spoken in connexion with those acts have found an echo in ten thousand generous hearts. In the midst of discouragements

[a] See Appendix D, E, G, H, and I.

arising from apathy, division, and actual defection, this deputation has proved that in our Reformed Church there exists a rich vein of Catholic feeling, which may be advantageously worked hereafter. No slight evidence of such a feeling was exhibited when seventeen bishops, a considerable number of clergy, and some of the principal laity of America accompanied the senior members of the deputation to the ship on their departure for England. The hope is reasonably indulged, that some future assembly representing the English Church may reciprocate the action of the General Convention; and that future deputations, vested with adequate powers, may sustain an important part in the consolidation of the Anglican Reformation. The combined exertions of the Churches of England and America will certainly be no more than sufficient to resist the encroachments of Rome, and to propagate effectually the pure faith of the Gospel.

Those who, with the author, regard the revival of synodal action in the Church of England as essential to her proper efficiency, will derive encouragement from the proceedings of the General Convention recorded in this volume. They will see additional proof that, notwithstanding the existence of trying controversies, men of all parties can act with good temper and forbearance while advancing the common good. They will consider that, after every allowance is made for difference of present circumstances and past history, there still remains no good reason for believing that English

Churchmen must necessarily be less courteous and charitable than their brethren in the United States. In the transactions of the Convention, they will also observe a specimen of the business which, in the nature of things, must come before any free synod of the Anglican communion.

Thus, the General Convention of 1853 was seen by the deputation in the act of extending the Church in new countries, such as Iowa, California, and Oregon; settling definitely and speedily grave ecclesiastical questions like that respecting Bishop Ives; commencing a reformation of the judicial arrangements of the Church in regard to a Court of Appeal, and improving the general system by restricting membership in its own body to communicants, and by providing for the establishment of a class of unlettered deacons. To the author, as a Proctor in Convocation, it was especially interesting to witness the happy effects of lay co-operation in an ecclesiastical assembly. Whatever difference of opinion may exist as to ancient precedents, it was plain that the General Convention had derived no small share of its efficiency from this quarter. While the sacred deposit of doctrine was in no respect invaded, the talents of the laity were well employed in giving a practical tone to the various discussions. This was remarkably conspicuous in the numerous cases in which the habits and experience of the statesman or the jurist were found in happy combination with the reading and piety of the divine. Week after week, such men as Hoffman and Evans, Chambers

and Huntington, were seen diligently employing their valuable time and talents in the service of the Church, correcting the less calculating zeal of the clergy, and averting serious dangers by the wisdom of their counsels.

It was, of course, as obvious to the deputation as to their American friends, that the system of the Transatlantic Church is not yet perfect, and that, in many respects, it is yet in a state of transition. While all things in America are advancing from infancy towards maturity, it ought not to be expected that religious institutions should be an exception to the general rule.

One of the most obvious faults of the General Convention is usually found to exist in other similar assemblies, namely, a disposition to over-discussion, and to the inordinate multiplication of subjects of debate. At the same time it must be admitted that, owing to the large number of committees constantly engaged, not much important business was overlooked or left unfinished in 1853.

Many things, however, which appear to be imperfections and defects, may not necessarily be so in practice. It might seem that the House of Bishops, consisting, as it certainly does, of a very superior class of men, sacrifices much of its moral weight by enveloping its discussions with a mantle of close privacy. Considering, however, the innumerable influences from without which act on the holy ministry in America, it has perhaps been wisely ordered that the prelates, at least, should be spared the temptation

of seeking popularity by their votes and speeches in the ecclesiastical legislature. We might perhaps suggest, that the two Houses would find it advantageous to unite more frequently in discussion, and that, by sometimes resolving themselves into one Chamber, they might avoid the necessity of awkward misunderstandings and tedious explanations. Yet this suggestion must be made with diffidence, when we recollect that the present mode of procedure has actually been substituted for the other, not so much for the sake of a theory as from the pressure of actual circumstances.

The remarkable case of the injunction served by Judge Edmonds on Bishop Wainwright, suggested a review of the necessary position of the Church in regard to the State, and seemed to shew that the independence of the former is by no means so complete as most American Churchmen had imagined. Many persons were indeed for the first time made aware that, in the exercise of her discipline, the Church is bound by the public law to proceed strictly according to those canons which the accused, as a member of the body, has virtually admitted to be binding upon himself. It is probable that, in process of time, new cases will assist in defining still more exactly the relative position of Church and State.

It may be expected that the same spirit of improvement which is now restricting the privilege of a seat in Convention to actual communicants, will accomplish other salutary ends. The ecclesiastical

legislation, for instance, respecting marriage and divorce, is confessedly in an imperfect state, and requires the closest attention. Some of the alterations in the Prayer-book hastily effected by early General Conventions, seem to call emphatically for re-consideration, as, for instance, the omission of the Athanasian Creed. The preface to the book indeed plainly declares, that the American Church is "far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require."

The author has described Western Canada as in a condition of outward prosperity not inferior to that of the United States. We may perhaps safely infer, that the prosperity of North America in general arises less from political institutions than from circumstances of situation, soil, and climate, combined with those Anglo-Saxon energies which are elevating Australia and New Zealand to the rank of civilized nations. These circumstances are also favourable to general morality, to elasticity and hopefulness of character, and to experiments involving social organization. Yet these very circumstances have probably tended to disqualify the people from forming a safe judgment on the deeper truths of religion. The rapid improvement of the country produces a disregard of antiquity, and a disposition favourable to whatever is new and untried. Habits of engrossing worldly business and political excitement render men undevout; religious contemplation

is banished, and the Lord's Table is left to be disproportionately attended by females and the aged. The prevalence of unlimited sectarianism generates irreverence and indifference, while it increases the already powerful temptations to mere secularism.

The American sects, indeed, afford many useful lessons. While we have no desire to undervalue the examples of individual excellence which they often present, we cannot but conclude from existing facts, that something more than the diffusion of the Scriptures is necessary to unite men in the essentials of the faith. We are led to believe that even a permanent and general reverence for the written Word is associated in the order of Providence with the pervading influence of an Apostolic Church. We have seen how the prevalence of sectarianism has actually driven from places of public education, first, the doctrines of the Bible, and finally the Bible itself. Yet, after all, it is probable that an honest system of mere secular instruction is decidedly preferable to that delusive scheme of education which professes to be based upon "general Christianity."

Various practical inferences seem to follow from considerations like the above. The clergy of England ought not, for instance, lightly to surrender the advantage which they generally possess of being able to inculcate daily in the schools, all those things which a Christian should know and believe. Especially ought they to instruct their parishioners in the nature and claims of the Church, so that when sectaries attack them, or when they emigrate be-

yond the sphere of our religious establishment, they may know how to distinguish that "One Catholic and Apostolic" body in which they are bound to live and die.

It is by no means improbable that the indefinite multiplication of Protestant sects may prepare the way in America for a great triumph of Popery. Though redolent of the middle ages, and overgrown with Mariolatry and other errors, the Romish system possesses a unity of action which, in the course of time, may enable it to prevail against the adverse but comparatively ephemeral influence of American institutions. It may indeed be counteracted by some purer religious system, equally united in itself, and more clearly resting upon the basis of early Christian antiquity. Such a system, we trust, is to be found in the American Episcopal Church, strengthened, as it may be, by alliances with kindred bodies in England, and in the vast regions which now constitute the colonies of Great Britain. The great question indeed, respecting the propagation of the Gospel, is not so much how individuals may at the present time be converted, as how the truth of Christ may be extended and preserved among nations of various habits and prejudices, and amid the ever-changing fashions of philosophy and modes of thought.

The position of the Reformed Church in America is certainly remarkable. Standing on the threshold of a new world, the great West is before her, with the isles of the Pacific, Japan, and China in the

background. With an enterprising laity, with a zealous clergy, with a field to cultivate such as few churches can ever have possessed, who shall venture to predict her future greatness, if only the blessing of the Almighty shall rest upon her? Understanding the genius of her own people, we may believe that she will gradually gather up and appropriate a large amount of the religious elements furnished by the hands of others. Acting within herself, and in her own peculiar way, we may hope that, at the same time, she will know how to establish the great principles of the common faith on broad and permanent foundations. While her home and abiding-place will extend from ocean to ocean, her light will fill a yet wider sphere, and her influence will be co-extensive with the earth.

APPENDIX (A).

MEMORIAL OF THE CONVOCATION SOCIETY.

To the Right Reverend the Bishops, the Reverend the Clergy, and the Lay Members of the Convention of the Protestant Episcopal Church in America, the Council of the Society for the Revival of Convocation in the Church of England, send greeting:—

The Council venture humbly to submit to the Convention of the American Church, that a Society has been recently formed in England, having for its object to procure, by all legal and constitutional means, for the Church of England, the restoration of that synodal action which she formerly enjoyed in her Convocations, and the full and free enjoyment of which has never been wanting to her sister Church in America.

The documents accompanying this address will shew the character and constitution of the Society, the nature of its operations, and the success which, by the Divine blessing, has thus far attended its efforts. The proceedings of the Society have met, and continue to meet, with the sanction, and, as far as circumstances will allow, the co-operation, of several of the bishops of the English Church, as well as of other members of the two Provincial Convocations, the formal existence of which has been providentially preserved through a period of inaction extending over the space of nearly a century and a half.

The results hitherto obtained, and the increasing favour with which the revival of synodal action is regarded by the clergy and laity of the Church, afford reasonable grounds for the expectation that the object for which the Society has been called into temporary existence, and to which the labours of its Council are exclusively directed, will ere long be fully realized.

In the prosecution of that object, the Council of the Society feel that they would be materially assisted if the Church in America, as an important branch of the Holy Catholic Church, should see it expedient to record, in her corporate capacity, a confirmation of those highly valued expressions of sympathy with the Church of England, in her desire for synodal action, to which utterance has already been given by several of her bishops and clergy. They venture, moreover, to entreat the bishops, the clergy, and the brethren, in America, to unite with them in prayer to Almighty God, that it may please Him, in His own good time, to restore to the Church of England the blessing of that corporate action by synods, which, resting on apostolic precedent, has been, under various forms, preserved in the Church Catholic through all ages, and in that branch of it which exists in the United States of America, has been attended with a signal blessing.

And although confined by the constitution of their Society, as a voluntary association for a temporary purpose, to the single object of procuring the revival, through the existing Convocations, of the synodal functions of the English Church, the Council cannot refrain from looking forward, with humble prayer and in holy hope, to the time when the several reformed branches of the Church Catholic in England, in Ireland, in Scotland, in the United States of America, in the Colonies of the British empire, and elsewhere, may—themselves purified and

strengthened—bear united testimony for "the faith once delivered to the saints," against the usurpations of the see of Rome, as well as against every form of schism, of heresy, and of infidelity; and when, by this and by other means, the long-lost privileges and blessings of intercommunion between orthodox Churches may be recovered, for the furtherance of the Gospel, for the salvation of souls, and for the promotion of the kingdom and glory of the great God and our Saviour Jesus Christ.

Signed on behalf of the Council, at its meeting held at York, this 30th day of August, in the year of our Lord, 1853.

THOMAS COLLINS,
Chairman.

APPENDIX (B.)

REPORT OF THE COMMITTEE OF CONFERENCE TO THE BOARD OF MISSIONS, PRESENTED AFTER THE DEPARTURE OF BISHOP SPENCER AND ARCHDEACON SINCLAIR.

THE Committee who were appointed by the Board of Missions to confer with the Delegation from the venerable Society for the Propagation of the Gospel in Foreign Parts, have been engaged in very gratifying conference with the Delegation on several topics of mutual interest, one of which was the subject of missions to the Oriental Churches; and as the result of these deliberations upon that subject, they respectfully, and in full harmony with the Delegation, present the following suggestions, which

they would gladly see adopted, in a proper form, as the action of the Board of Missions :—

I. The United Church of England and Ireland, and the Protestant Episcopal Church of America, must always regard with affectionate interest the ancient Churches of the East, for so many centuries pressed down by a hostile religion.

II. The Protestant Episcopal Church in the United States, having suspended its Missions to the East, is earnestly desirous that the attention of the Church of England should be directed more than ever to that part of Christendom, in the hope that the critical position of the Eastern Churches at this time may dispose their spiritual rulers, whom the Church of England can approach with peculiar weight, to undertake more readily their full restoration to primitive purity.

III. Should the Bishops of the United Church of England and Ireland deem it expedient to make any communication to the Patriarchs and Bishops of the East, setting forth the doctrine, discipline, and usages of the sister Churches of England and America, and informing them of the extent and influence of those Churches ; and should any offer be made to assist the Oriental Churches in diffusing sound Christian knowledge among their people,—the Board of Missions would rejoice to see the Bishops of the Protestant Episcopal Church in the United States co-operate in such a measure, and would hope for the happiest result, through the blessing of God upon such a labour of love.

IV. Independently of any such communication, the Board of Missions deem it advisable to circulate widely, in the languages of the East, the Holy Scriptures, the Book of Common Prayer, selections from the writings of approved ancient authors held in honour by Eastern

Christians, together with explanatory and devotional works by members of the sister Churches of the Anglican communion.

V. The American Church will ever earnestly pray Almighty God to guide and bless whatever efforts may be made to revive in the Eastern Churches the pure doctrine and wholesome discipline of primitive times.

VI. It is further suggested, that the Senior Bishop of this Church be respectfully requested to prepare a letter to the Archbishop of Canterbury, embodying the above sentiments.

The Committee proceed to other subjects which have occupied them, in conjunction with the Delegation, and on each of which they have found the most gratifying unity of sentiment between their English brethren and themselves.

It was felt to be an obvious recommendation, resulting from the very occurrence of such a conference, that arrangements should, if possible, be made for a regular interchange of reports and publications on the subject of Missions, or for distribution in heathen countries, between the leading Church Societies of England and the Board of Missions. The Delegation from the Society for the Propagation of the Gospel in Foreign Parts gave assurance on the part of that Society of its readiness to concur in such a measure.

The Committee subsequently considered the case of Missionaries removing from the jurisdiction of either Church to that of the other ; and it was agreed,

That, although it is the general custom in such cases to require letters commendatory from the Bishop in whose diocese the Missionary has served, it is desirable to have the further security of a positive rule or distinct understanding among the Bishops of the two Churches.

The Committee of the Board concurring cordially in a suggestion made by their English brethren, would further recommend, that the Board of Missions of our Church, before establishing new Missions in foreign countries, altogether independent of either nation, or sending out a Missionary Bishop into such country, enter into communication with the Missionary bodies of the Church of England, being assured that a similar course will be taken by these bodies.

It was also agreed that, with the view of awakening a more general as well as a more cordial and practical interest in the subject of Missionary efforts, and of invoking the Divine blessing upon them, it is desirable to have forms of prayer drawn up under Episcopal sanction, to be used in families and schools, and in any other way consistent with law and usage; and that, if it should be possible to secure uniformity in such forms, the result would be still more happy.

To the occasional prayers of our own public service, it has been repeatedly proposed to add a petition for the increase of faithful labourers in the vineyard of the Lord, and for a special blessing on Missionary labour. The Committee would express their cordial concurrence in this desire.

The necessity of a form of prayer adapted to the condition of congregations in our own land, and in foreign countries, not yet regularly organized, nor sufficiently acquainted with our Liturgy to be prepared to use it with intelligence and with full profit, has been increasingly felt by those who have been engaged or deeply interested in Missions. The Committee are happy to know that there is a prospect of the origination of such a form or forms, under canonical legislation.

It has, moreover, been found, especially in the exten-

sive Missions of the English Church, that questions of the utmost importance and difficulty were constantly arising out of the peculiar condition of the heathen, and of converts from among the heathen. A manual for the guidance of Missionaries, in respect to their various duties under such circumstances, might relieve them from much anxiety, and perhaps prevent serious evils, the result of inexperience and of the want of information. It is respectfully suggested that, under the counsel of the English and American Bishops in foreign lands, such a work might be happily perfected.

Among the subjects to which the Committee devoted their attention was that of Protestant Episcopalians emigrating from Great Britain and Ireland to the United States. Many of them arrive without friends, without a plan of life, and without any satisfactory recommendation.

The Committee agreed to recommend—

1. That lists of emigrants, members of the Church, should from time to time be transmitted to the United States, by the Society for the Propagation of the Gospel, describing, on the authority of the parochial clergy, their age, character, and qualifications.

2. That agents should be established at New York, in the first instance, and afterwards, if found expedient, in other seaport towns in the United States, who should be prepared to give such emigrants advice immediately on their arrival, and endeavour to provide them with situations, and to place them in connection with parishes and clergymen of the Episcopal Church.

[Here is introduced a comparison between the working of the Board of Missions and the Society for Propagating the Gospel, which is too long for insertion in this place. The Report concludes as follows.]

While we should carefully and even jealously observe the just and delicate limits of even such intercourse be-

tween the representatives of two extensive missionary organizations in the bosom of two Churches which, though one in origin, doctrine, ministry, and worship, are yet independent in their mutual relations, and entirely distinct in their position towards the civil institutions of their respective countries,—it is to be warmly hoped that the present cordial intercourse between that truly venerable Society and this Board will be cordially perpetuated; and that the Church of England and our own Church, through their respective missionary organizations, and by all other means, may provoke one another to love and to good works, and unite with godly concord to spread abroad the name and praise of our one glorious Redeemer.

Jackson Kemper, (Missionary Bishop).
A. Potter, (Bishop of Pennsylvania).
G. Burgess, (Bishop of Maine).
J. Mc Vickar, (Priest).
P. P. Irving, (Priest).
Edward A. Newton, (Layman).
S. H. Huntington, (Layman).

APPENDIX (C).

Extract from the Pastoral Letter of the Bishops.

The agitations which have disturbed the peace of the Church within the last ten years, have been most deplorable in their consequences. Brethren in the bonds of the Church, who should have lived together in harmony and love, and whose only strife should have been, who should do most for the elucidation and extension of their common faith, have learned to look upon each other with

distrust; to doubt each others' sincerity: to aggravate each others' supposed errors; to ascribe to each others' opinions, consequences which the holders of those opinions would utterly disavow; and thus, instead of regarding them merely as illogical reasoners, they have learned to brand them as corrupt in doctrine.

The Church press, too, and especially its periodical press, has had its share in this uncharitable work. We have no desire, indeed, to curb the legitimate freedom of the press; but we would rejoice to see a self-restraint exercised in regard to its bitterness and its licentiousness. We are aware that important truths are sometimes elicited, and more frequently sustained by the discussion. But we deplore the exhibition of all uncharitable feeling, and the use of all censoriousness of language. If, in the good providence of God, the time shall have arrived for quieting the distractions in the Church, and for the restoration of peace and harmony among her members, we would earnestly invoke the co-operation of the press, and particularly of the religious press, in promoting so auspicious a consummation.

The principles of sound Churchmanship have no inherent tendency to Romanism, or to the opposite extreme. As they are deduced from the Holy Scriptures, and exhibited in the Articles, Liturgy, and Prayer-book, they stand in happy equilibrium. It is only when one doctrine or office is magnified at the expense of the rest, that the equilibrium is destroyed. The tendencies to error and to extremes lie in part in the different constitutions of men, in the diversities of their tempers, education, and prejudices, and not in the system of Christianity itself. Some men rest upon the doctrinal soundness of their religion; others on its practical developments. Some are disposed greatly to magnify the efficacy of the sacraments; others

have been equally inclined to depreciate their efficacy. The only remedy for all these extremes is to receive and hold the doctrines of Scripture, and their summary in the Prayer-book, in due proportion, and not to magnify one doctrine or precept at the expense of another.

Again, there are differences among Churchmen, arising out of the different schools of theology in which they have been trained, and still other differences arising out of the various systems of metaphysics on which the different systems of theology are based. Now, on all these cases, a reasonable latitude of toleration should be allowed. It is impossible to make all men think alike; and so long as they will receive in good faith the doctrines of the Gospel, as they are exhibited in the Prayer-book, a charitable indulgence should be extended to minor differences, arising from natural temperament or from the prejudices of education.

With the Apostolic Church, Christ was all in all. A common reliance on the all-sufficient efficacy of His Mediation and Atonement, constituted their strong bond of union. When difficulties began to arise on these subjects, the Apostles' and the Nicene Creed were successively adopted by the Church, as exponents of the common faith. They were regarded as the legitimate exponents for fifteen hundred years. But the Catholic Church had become divided, in the progress of centuries, and both the Greek and Latin branches of it had "sought out many inventions," and devised many superstitions and corruptions. At the happy period of the Reformation, the various bodies which adopted measures to promote it, abandoned these superstitions and corruptions, and endeavoured to restore Christianity to its primitive purity. The Church of England, from which we are descended, took a prominent part in this work of reform, and com-

pleted it by establishing a code of "Articles of Religion," and a liturgy of Christian worship, which, being adopted by us, (with such changes as our political relations required,) places us on the same platform of faith and worship which was occupied by the primitive Christian Church. Our Prayer-book, then, amid all the varying shades of individual opinions, is the strong bond of union for our Church. While it is our most valuable help and standard for the interpretation of the Scriptures, it should itself be interpreted with all candour and fairness, and according to the sense in which it has been generally understood by the Church. This is especially the obligation and duty of all who minister at the altars of the Church. At their admission to the priesthood, they solemnly bind themselves to "conform to the doctrine and worship of the Protestant Episcopal Church." They thus engage to refrain from any private and individual interpretation, for the Church, which exacts the subscription, is the lawful interpreter of the sense in which it is to be taken.

Under these circumstances, it should seem that the Church contains in her apostolical organization the elements of her perpetual unity, and the sure means of composing every violation of her harmony. We must appeal to her standard, and to the sense in which she herself regards it. No mere party in the Church can claim the right to be the expounder of her faith. Mere "man followers," and the disciples of parties, are not to be regarded as her organs. Her authoritative voice speaks only through her standards.

But though the Church is an unit, and speaks always the same language, there are, notwithstanding, many members in this one body; and, as among many men there must be diversities of intellect as well as various

modes of education, it naturally happens that there should be some diversity in their apprehension of the teachings of the Church.

The Bishops, however, fully believe that this diversity is not so great as is sometimes imagined. They are persuaded that much of the supposed difference of opinion arises from mere misapprehension. Such is the poverty of language, and such are the various conditions of the minds of men, that different individuals attach different meanings to the same words. Words themselves, too, may be equivocal, or they may become so by different conventional significations which have been attached to them in some way. The science of theology has become peculiarly technical; and different schools of the different denominations of Christians have each their Shibboleths, to which they adhere with great tenacity. Men who are *candidly disposed* are therefore liable to misunderstand one another; and the evil is greatly increased where captious and fault-finding tempers are concerned.

To prevent misunderstandings, then, it would be wise to avoid using, ourselves, such equivocal words and phrases in our communications, and to cultivate a candid and charitable disposition, that we may not unjustifiably misapprehend the meaning of others.

APPENDIX (D).

Report presented by the Deputation to the Society for the Propagation of the Gospel.

We, the undersigned, having been deputed to represent the Society at the triennial meeting of the Board of

Missions of the Protestant Episcopal Church in the United States, held at New York, in the month of October, 1853, have the honour to submit the following Report :—

We desire, first of all, to express our gratitude to Almighty God for having blessed us beyond our hopes in the progress and completion of our undertaking. We have next affectionately to acknowledge the Christian sympathy and courtesy with which we were invariably welcomed by our American brethren. We were most hospitably entertained in all parts of the Union which we visited. The right hand of fellowship was extended to us freely and cordially by the whole House of Bishops, as well as by every member, lay and clerical, of the House of Deputies, to whom there was opportunity of presenting us. We were everywhere invited by the clergy to assist them in the celebration of divine service, and preach to their congregations. At the opening of the General Convention, Bishop Spencer was invited to attend the meetings of the House of Bishops ; the whole Deputation had seats assigned them in the House of Clerical and Lay Deputies ; and on the departure of our two senior members, both Houses, as well as the Board of Missions, severally appointed a special delegation to deliver valedictory addresses, and, after the example of apostolic times, "accompany them to the ship." On that occasion, nearly all the bishops, together with a large number of clerical and lay deputies from all parts of the Union, were in attendance.

But our chief duty as delegates from the Society, had connexion with the Board of Missions. On the 6th of October, we were presented to the Board, at their ordinary meeting, by the Right Rev. Dr. Wainwright, provisional bishop of New York, and on the following day we were honoured by a public reception in the Church of the

Ascension, when we severally delivered addresses explaining the object of our embassy.

The Board had, at its first meeting, appointed a Committee to confer with us, consisting of the Right Rev. Dr. Kemper, missionary bishop of Wisconsin and Iowa; Dr. Potter, bishop of Pennsylvania; Dr. Burgess, bishop of Maine; the Rev. Dr. M'Vickar, the Rev. P. P. Irving, E. A. Newton, Esq., and J. H. Huntington, Esq. The Joint Committee held several conferences, and then requested the bishop of Maine to draw up a report of their proceedings,—a duty which he most kindly undertook, and, we may be allowed to add, most ably performed. His report, with some modifications[a], was adopted by the Board of Missions, but since many of the suggestions which it contains are specially adapted to their own Domestic and Foreign Missionary Society, we consider it sufficient to embody in this statement those recommendations only which immediately concern ourselves.

1. We would first of all respectfully suggest that

[a] These modifications will be understood on referring to page 158. The following is from the New York Church Journal, Jan. 19, 1854;—

"Objection has been taken to the report of the delegation, for stating that the joint report prepared here in New York was accepted by the Board of Missions, 'with some modifications;' instead of their stating specifically what alterations were made. We trust it will be seen that no great cause of complaint exists here, when it is considered that their duty to their constituents was to report what they had themselves done: and therefore they were bound to present the report accurately in the form to which their own assent had been given to it. They were not bound to report in detail, however, the action of the Board of Missions. It was sufficient to indicate, as they did, that the action of the Board did not altogether coincide with their own. To do more would—so it seems to us—have been stepping out of their sphere, to mention that with which they were not charged, and of which they were therefore not called to make report to the body which sent them."

It should also be noticed that the "modifications" in question, were not made until *after* the departure of Bishop Spencer and Archdeacon Sinclair, by whom the draught of the above Report was prepared.

arrangements be made between the leading Church societies in England and the American Board, for a regular interchange of reports and publications on the subject of missions, as well as of books and tracts suitable for distribution in heathen countries. We did not hesitate to state, that the Society for the Propagation of the Gospel would readily concur in such a measure ; and we propose to bring it under the consideration of the other societies concerned.

2. We are of opinion, that a good understanding between the two Churches would be greatly promoted, if our Church societies, before establishing any new mission, or applying for the consecration of a bishop in any country or territory independent of the British Crown, would give notice of such intention to the American Board of Missions, upon an assurance that a similar notice will be sent by that Board in similar cases. This arrangement, without impeding free action on either side, would secure harmony, and obviate any danger of conflicting schemes and useless expenditure.

3. The Joint Committee considered the case of missionaries removing from the jurisdiction of either Church to that of the other, and agreed, that although it is the general custom in such cases to require letters commendatory from the bishop in whose diocese the missionary has served, it is desirable to have the further security of a positive rule (or distinct understanding) among the bishops of the two Churches. The case of clergymen, not missionaries, removing from one Church to the other, important as it is, does not appear to come within the limit of our instructions.

4. It was further agreed, that with the view of awakening a more general and practical interest in missionary efforts, and of bringing down the Divine blessing upon

them, it is desirable to have forms of prayer drawn up under episcopal sanction, to be used in families, in schools, at missionary meetings, and in any other way consistent with law and usage; and, that if it should be possible to secure uniformity in such services throughout the Anglican communion, the result would be still more beneficial. We are convinced that, if two forms of supplication were prepared under the sanction of his grace the President of the Society, the one imploring Almighty God to send forth more labourers into His harvest, and the other invoking the Divine blessing upon the labours of those who are already engaged in missionary work, such forms would be favourably considered by the Church authorities of the United States.

5. It has been found that questions of the utmost importance and difficulty are constantly arising out of the peculiar condition of heathen nations, and of converts from among them; and it appears to us, that a manual for the instruction and guidance of missionaries, particularly in heathen lands, might relieve them from much embarrassment, as well as prevent false steps and conflicting precedents, the result of inexperience and of the absence of special directions. We therefore respectfully suggest, that, under the counsel of the English and American Bishops in foreign countries, such a work might be satisfactorily drawn up.

6. The Joint Committee held many interesting conferences on the subject of missions to the Oriental Churches; and agreed to the following suggestions:—

[These suggestions, 6 in number, being given *verbatim* et *literatim* in pages 322 and 323 are not repeated in this place.]

7. The report contains a comparative view of the English Church Societies with the American Board of

Missions in respect to their constitution, organization, resources, and expenditure, and offers various important suggestions to the American Board, grounded on the experience of the English Societies. That these suggestions originated in materials furnished by the Deputation, and in particular by the Secretary of the Society, is a circumstance which gives us much satisfaction.

There is, however, an important suggestion which we may derive from the other side of the Atlantic. The experience of the United States, and, we may add, of the British provinces in North America, is decidedly favourable to weekly collections in church as a mode of raising funds for missionary and other charitable purposes. The apostolic rule, that upon the first day of the week every one should lay by him in store for pious uses as the Lord hath prospered him, has been extensively put in practice among our Transatlantic brethren. This custom not being confined to any section among the clergy, is not objected to by the laity, and constitutes a most productive source of income to the Church. In some city churches, notwithstanding a large pew-rent, the weekly collections amount to several hundred pounds a-year. The usual arrangement is, that before or after the sermon, the alms of the congregation are collected from pew to pew, while some of the sentences from the Communion-office are read. Any special purpose for which the collections may be intended is announced from the communion-rails, occasionally with a few appropriate remarks. In some cases, the prayer for the Church Militant is introduced. We do not venture to suggest by what means, and under what authority, this most ancient as well as useful practice might be rendered general throughout the Anglican Church. We only state the fact, that it extensively prevails, occasions no offence, and has proved

a most effective instrument of good in the United States and Canada.

8. One other subject to which the Joint Committee directed their attention, was that of members of our Church emigrating from the British isles to the United States. Many reach America without friends, without a plan of life, and without any certificate of character. The Joint Committee agreed to recommend—1st, That lists of emigrants, members of the Church, should from time to time be transmitted to the United States by this Society, specifying in each case, on the authority of the parochial clergyman, the age, character, and qualifications of the emigrant; 2ndly, That there should be established, in the first instance at New York, and afterwards, if found expedient, in other seaport towns of the United States, agents, whose business it should be to give such emigrants advice immediately on their arrival, and endeavour to provide them with situations, and place them in connexion with the clergy.

Many clergymen both in England and Ireland, when families or individuals are about to emigrate, give them letters commendatory to the American clergy; but there is no security that such letters shall not be employed by the parties who obtain them for the purpose of mendicity at home or abroad, or fall into other hands and be perverted to that use. The Rev. Alexander S. Leonard, rector of St. George the Martyr, in New York, on whom especially the arduous duty has hitherto devolved, of advising, assisting, and recommending Protestant Episcopalian emigrants, informs us, that letters signed by persons he never heard of, are continually presented to him, introducing emigrants, and requesting him to take charge of them, and provide them with suitable situations. When we suggested to him that notice should be regu-

larly sent to him by the Society, what families or individuals, recommended by the parochial clergy, might be expected to reach New York, and by what vessels, he saw no difficulty in opening a special register, to contain the name, age, and qualifications of each emigrant, with a corresponding register, in which parties desirous to engage domestic servants, or work-people of any kind, may state their wants. Arrangements of this description are understood to have been made with more or less success by several religious denominations.

The chief difficulty on our side of the Atlantic will be to make the clergy well acquainted with the plan, and sufficiently guarded in their recommendations; but if a good arrangement could be made, the result would be highly satisfactory. Members of our Church would derive as much advantage as ever from the general funds in aid of emigrants. They would receive especial friendly counsel and information from the agents of the Protestant Episcopal Church, and would not be seduced from their own communion, nor allowed to sink into religious indifference in consequence of being left to wander as sheep having no shepherd[b].

One or two additional points are adverted to in the report of our American brethren to their Board of Missions, but these do not apply to England, or do not come within the limits of our instructions.

To these instructions it has been equally our duty and our desire to confine ourselves; and we have now only, in conclusion, to tender our cordial thanks to the Society for having entrusted us with a commission, not only highly honourable in itself, but one which, independently of its direct objects, enables us to bear testimony to the faithfulness and efficiency with which the Protestant

[b] See Appendix (F).

Episcopal Church in America is fulfilling its high trust, by diffusing sound Christian principles throughout a great and powerful nation, the extent of whose influence, both political and religious, on the future history of the world, no man of the present generation can foresee.

We consider the American Church to be, like our own, set for the defence of the pure and primitive faith of the Gospel against the assaults of mediæval superstition and modern rationalism. While a marked distinction, arising from their different relations to the civil power, will be found to characterize the two Churches, they are closely united in the bonds of a common faith, worship, and polity; and it is our fervent prayer that the unfeigned respect, the mutual confidence and brotherly love which these endearing affinities have already produced, may be strengthened in our own time, and transmitted from generation to generation.

(Signed) G. T. Spencer.
John Sinclair.
Ernest Hawkins.
Henry Caswall.

79, *Pall Mall, Nov.* 18, 1853.

APPENDIX (E.)

Resolutions of the Society for the Propagation of the Gospel[c].

At two successive meetings of the Society for the Propagation of the Gospel in Foreign Parts, held on the 16th December, 1853, and the 20th January, 1854,

The Society having had under consideration the several

[c] For the corresponding resolutions of the Board of Missions, see p. 158.

suggestions contained in a report presented to it at the general meeting in November by the deputation which had been appointed to attend the triennial meeting of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States,—

Resolved,—1. That the Board of Missions be informed that the Society has for some years past regularly transmitted to the Board a copy of its Annual Report and Quarterly Paper, and would be glad to supply any numbers which may not have been received.

That a complete set of its publications, as well as of such of its books and tracts as may be of use in the missions, be presented to the Board, and that any new publications be sent from time to time as they appear.

2. That with reference to the recommendation of the report respecting the establishment of missions and the appointment of bishops in any colony or territory independent of the British Crown, the Society is of opinion, looking to the relation in which the missionary societies of the Church of England stand to the Church itself, that it is not desirable to do more than express its earnest hope, that in all cases as full and friendly a communication as circumstances permit may be kept up between those societies and the American Board of Missions.

3. That the Society is deeply impressed with the duty of more general and earnest prayer on the part of Christians for an increase of labourers in the Lord's vineyard, and for the blessing of God on all who are engaged in the work of propagating the Gospel in foreign lands, and that it be humbly submitted to his grace the President, that suitable forms of prayer, drawn up under his sanction[d], and adapted for families, schools, and missionary meetings, would, it is believed, be extensively used both in

[d] See Appendix (I).

this country and America, and so become another bond of fellowship between brethren of the same communion on the two sides of the Atlantic.

4. That a manual for the instruction and guidance of missionaries in heathen lands is much needed, and that in the opinion of the Society such manual should not assume the form of a code of binding laws and regulations, but should consist mainly of information, advice, and suggestions, collected from the most experienced missionaries, and be capable of enlargement and modification, as circumstances and more exact knowledge may from time to time seem to require. And that with a view to the preparation of such a work for the use of the clergy and catechists in connexion with the Society for the Propagation of the Gospel, communications be opened with the bishops and missionaries labouring among the heathen in India and elsewhere.

5. That the Society abstains from expressing any opinion respecting the propositions of the joint conference relating to the ancient Churches of the East, but that the secretary be instructed to transmit a copy of those propositions to the Archbishop of Canterbury for his grace's information.

6. That the Society rejoices to hear of the success which has attended the weekly collections in church for missionary and other charitable purposes in America, but desires respectfully to leave to the bishops and clergy, and the members of the Church at large, the adoption of such measures as they may deem most expedient and effectual for raising the funds necessary to carry out the great purposes of the Society.

7. That the standing committee be requested to consider and mature a plan whereby emigrant members of the Church may be most readily and conveniently brought

under the notice of the clergy of the United States and of the British colonies at the port of their debarcation, as well as at the settlements to which they may ultimately proceed.

APPENDIX (F).

EXTRACT FROM A SERMON PREACHED BY BISHOP SOUTHGATE, AT THE CONSECRATION OF THE CATHEDRAL IN FREDERICTON, NEW BRUNSWICK, AUGUST 31st, 1853.

I HAD intended at this time to offer some practical suggestions respecting the effectuation of a catholic and regulated intercommunion between the Church of England and the Church in the United States. But there remains for me space only to say, that it is of high importance that this intercommunion should speedily attain a practical and efficient character. It will not be confined, let us trust, to messages of good-will and compliments of Christian courtesy. There is needed, immediately, a system of correspondence and combined action which will have to do with the temporal and eternal interests of men. As one subject which imperatively demands our attention, I will allude to the condition of members of the Church of England who come from the old country, and from the provinces, into the United States. I will illustrate by my own experience, premising only that I see no reason to suppose that Boston, the city in which I reside, exhibits a more melancholy picture than other large cities of the Union. During the last winter, I explored a small portion of that city, as much as I thought might be fairly included in the parish of which I am rector, if we had, as we generally have not, in the United

States, parochial limits. I chose the portion which lay immediately adjacent to my parish church. It presents, probably, neither an over-favourable nor a too unfavourable view of results. I could have selected a much more needy portion, or one where the conclusion would have been far less startling than in the section of which I speak. It may be regarded, therefore, as presenting a fair specimen of the condition of the poorer classes of your fellow-countrymen who come to the United States,—and a great majority of those who come are of the poorer classes. I sent through this district a deacon, who is himself an Englishman, but has lately been admitted to orders in the American Church. He visited every house and every family. The result was, that, in this single section, embracing probably not more than one-tenth of the city of Boston, he found one hundred and seven families, comprising doubtless more than five hundred souls, who were members of the Church, most of them of the Church of England and Ireland, who were living in utter destitution of the means of grace, or were unconnected with any parish, most of them never going to church, and all destitute of pastoral care; their children unbaptized and untaught, the parents in many cases alienated in their affections from the Church. This estimate does not include another portion, who, having been baptized in the Church of England, have emigrated to the United States, and, after a time, have connected themselves with some Protestant sect. These are now lost to the Church, many of them irrecoverably. Their number, judging from the frequency with which we meet them in our household visits, must be very considerable. But these aside, the hundred and seven families of which I have spoken acknowledge themselves still as members of the Church of England. They were baptized at your fonts. They have

been taught in your schools. Many of them have received the apostolic benediction of the laying on of hands in your churches. Not a few of them have been fed at your altars. They are your brethren in the flesh, as well as your brethren in the faith, bone of your bone, your very kith and kin. And yet (for here lies the grand cause of the evil,) they have been allowed—almost without exception—to come to the United States, from England, from Ireland, and from the American provinces, without so much as a commendatory letter from their pastors at home, without a certificate, or any other written evidence of their membership in the Church. When we receive your emigrants to holy communion, (for, besides such as I have described, there are others who do seek a connection with our parishes,—in my own parish I presume there must be a hundred such,) we are compelled, in numerous instances, to receive them without any other proof that the applicant has been baptized and confirmed than his own word for it. Surely, this most unprimitive, most unchristian state of things ought not so to be.

Our poor also,—the vast majority of them are of the Church of England. In my own parish, which is largely engaged in labours among this class, probably nine-tenths of our regular pensioners were baptized in the Church of England, and more than nine-tenths of our charities are devoted to such. Besides this, the occasional applicants for aid are, with rare exceptions, Englishmen; and yet an applicant next to never has with him any proof of his being a deserving person. His pastor has allowed him to come to America without any credentials. He fails, perhaps, to find work. He falls into a deeper poverty. He becomes sick. He has no one to go to, to whom he can open his heart. He can shew no evidence of his being an honest man. The more honest he is, the less willing he is to make his wants known, without some

better proof of his good deserts than the aspect of his misery. Your best people suffer the most; and I have known them to suffer almost to starvation before they would ask relief, when a bit of paper from their old pastors would have given them courage to make their situation known. But let me illustrate by an instance in point, which will more clearly convey, and more deeply impress, my meaning, than a whole sermon full of generalities. I have seen a woman, one of your daughters, a young mother, baptized and nurtured in the Church of England, who, with her child, was left alone in a garret, in one of the darkest alleys in one of our vilest streets,—left alone, with her child sick, her means exhausted, her time occupied with attending to her dying infant, no work to be found, even if she had been in a condition to do it, her furniture sold, excepting the miserable bed on which the child lay, and a little table which stood by its side, while, as if all this were not enough to fill up the cup of her sorrow, her hard-hearted landlord (and yet why call him "hard-hearted," for he was a poor man and was obliged to live himself) was threatening to eject her from his premises for non-payment of rent. I found her in this condition one bleak night in winter. She was without a fire, for she had no money wherewith to purchase fuel. Her child was lying on the bed in the agonies of death. "Oh, if he may only be christened," she said, "before he dies! I cannot bear he should die without baptism." I baptized the child; and, on inquiring into her circumstances, I found, and afterwards more fully learned, that she was of respectable parentage in her own country, that her husband was away in a foreign land, that she had shrunk from making her condition known because she had no recommendation, and that for two months she had been struggling with her evil fortune, without a word of sympathy from any Christian soul. Brethren, beloved

in the Lord, these things, I again say, ought not so to be. That young woman told me who her pastor at home was. A single line from him would have enabled her, and would have encouraged her, on her arrival in Boston, to have become connected with some one of our parishes. Her wants would have been relieved; her sick child would have been nursed; perhaps (for he died a few hours after his baptism) his life would have been saved; work would have been found for her; an honest livelihood would have been gained; and all this needless misery would have been spared.

I need not say, after depicting such a scene as this, (and I have only illustrated by one out of many instances of suffering, of vice, of alienation from the Church, of neglect of children, of physical and mental and spiritual degeneracy, which have come to my knowledge among English emigrants in Boston,)—I need not say that I deem it an imperative duty of our Churches to establish some system of communication by which our members, passing from one to the other, shall never need to lose the pastoral care of the Church. It is a subject which requires our immediate attention; and I would that my voice could reach every bishop and pastor of our respective Churches, while I beg in the name of needy thousands of men and women and children, for whose spiritual oversight we are responsible, for the speedy restoration among us of that primitive style of intercourse which left no sheep or lamb of Christ's fold without the Shepherd's care in a foreign land, which enabled Christians abroad, as at home, to secure fraternal sympathy, to find an altar whence they might be fed, a Church in which they might kneel as recognised brethren, and, amidst all the vicissitudes of a sojourner's life in a strange land, behold, realized to themselves, the privileges and benefits of the blessed communion of saints.

APPENDIX (G).

Letter from Bishop Wainwright to the Archbishop of Canterbury.

"My dear Lord,—Bishop Spencer and Archdeacon Sinclair, who have been my guests during their visit to our Church, are to leave us this morning. I cannot let them embark without sending by them to your Grace my warm thanks to yourself, and to all our brethren and friends in England who have favoured this mission of love. It has, by the blessing of God, which has been manifest during the whole progress of it, been productive of the happiest results,—results which will be felt, I believe, throughout Protestant Christendom, and far beyond our day and generation. We think we see the dawning of an era which the Church has not seen for centuries,—an era of love, unity, co-operation and zeal, in extending the influence of our pure branch of the Church Catholic. But our dear brethren, who have become such indeed from our profitable and delightful intercourse with them, will make report to you of all they have seen and heard. You could not have sent us men more capable of understanding us, more ready to sympathize with us, or more solicitous to promote the objects of their mission. They carry back with them our warmest love and respect. I am, my dear Lord, most truly, your friend and brother in Christ. Jon. M. Wainwright.

"*New York, October* 19, 1853.

"The Lord Archbishop of Canterbury."

EXTRACT FROM A LETTER OF BISHOP MCILVAINE TO THE ARCHBISHOP OF CANTERBURY.

"They [the deputies] were received with the utmost good feeling and regard, and have been treated with all respectful attention. They have made a truly favourable impression personally, and I have no doubt the visit will be productive of much good as regards the bond of fellowship, which we desire to see more and more strengthened between our two Churches."

APPENDIX (H).

LETTER FROM THE ARCHBISHOP OF CANTERBURY TO THE PRESIDING BISHOP OF THE AMERICAN CHURCH.

"Right Reverend Brother,—As President of the Society in this country for the Propagation of the Gospel in Foreign Parts, I am entrusted with a duty which it affords me no ordinary satisfaction to discharge. I have been requested to convey to you, as presiding bishop of the Protestant Episcopal Church in the United States, the warmest thanks of the Society for the cordial reception given to its recent deputation to the Board of Missions.

"The kindness with which the members of the deputation were welcomed, the friendly hospitalities to which they were everywhere invited; the striking public testimonials of esteem and regard which they received, together with the strong terms of gratitude in which on all occasions the services of our Society to your Church in former

times were spontaneously and generously acknowledged; have made a deep impression not only upon your visitors themselves, but on our Church at large.

"The beneficial influence which the intercourse of your Board of Missions with our Society during the last two years has exerted in both countries, encourages the hope that the rapidly increasing facilities of communication between the two Churches and the two nations, by enabling each to appreciate the sentiments and character of the other, will strengthen more and more the bonds of mutual friendship and respect which now unite them. And I fervently pray that Almighty God may bless your efforts as well as ours, for the advancement of Christian truth; that His way may be known upon earth, His saving health among all nations.

"I have the honour to be, Rt. Rev. Brother, with much esteem, your affectionate and faithful friend,

J. B. CANTUAR.

"*Lambeth, Dec. 9th*, 1853.

"The Right Rev. the Bishop of Connecticut."

LETTER FROM THE BISHOP OF LONDON TO THE PRESIDING BISHOP OF THE AMERICAN CHURCH.

"Right Rev. and dear Sir,—I desire to offer my cordial thanks to you, and through you to your Right Reverend brethren, for the kind and hearty welcome given to my friend and Archdeacon, the Rev. John Sinclair, on the occasion of his late visit to the United States, as one of a deputation from the venerable Society for the Propagation of the Gospel to the General Convention of the Episcopal Church in America.

"I have heard, with the liveliest pleasure, his report of the present flourishing condition of that Church, as com-

pared with what it was in the days of my predecessors, when a few presbyters, thinly scattered over a wide expanse of territory, were superintended (if superintendence it could be called) by the bishops of London, at a distance of many thousand miles; while at the present time, the Church in America has thirty bishops, and eighteen hundred clergymen, and is continually shooting out fresh branches, to protect with their shadow, and to nourish with their fruit, the growing population of that vast Republic.

"That it may please the Divine Head of the Church to bless its increase, to the diffusion of pure religion, and to the extension of His kingdom upon earth, is the humble and earnest prayer of the great body of English Churchmen, and of him who subscribes himself, in all sincerity,

Your affectionate servant,
and brother in Christ,
C. J. LONDON.

"*London, Dec.* 5, 1853.

"The Right Rev. the Bishop of Connecticut.

"P. S.—Allow me to add, that in case any of your Right Reverend brethren, on his way to any diocese on the shores of the Pacific,—Oregon, for instance, or California,—should be able conveniently to visit Pitcairn's Island, I should esteem it a great kindness if he would act as my commissary, in the temporary discharge of Episcopal functions for the benefit of the poor islanders."

APPENDIX (I).

A PASTORAL LETTER.

To the Clergy of the Diocese of Connecticut.

"Reverend and dear Brethren,—In conformity with a Resolution of the House of Clerical and Lay Deputies, passed during the session of the late General Convention, I herewith transmit to you a Form of Prayer for the Increase of the Ministry, to be used during the Ember Weeks, immediately after the appropriate prayers for those seasons, set forth in the Liturgy.

"The same prayer may be used at all Convocations of the Clergy, at the discretion of the rector or minister of the parish where they are assembled.

"The prayer which follows it is also recommended to be used at Convocations of the Clergy, and at Missionary Meetings; and when more than one service is held, on such occasions, it is deemed allowable to make appropriate selections from the Liturgy, instead of using the *full service.*

"Your affectionate Friend and Brother,

T. C. Brownell,

Bishop of the Diocese of Connecticut."

¶ A Prayer for the Increase of the Ministry.

O ALMIGHTY God, who hast in Thy Holy Church, committed to the hands of men the ministry of reconciliation, to gather together a great flock in all parts of the world, to the eternal praise of Thy Holy Name; we humbly beseech Thee, that Thou wilt put it into the hearts of many faithful men to seek this sacred ministry,

appointed for the salvation of mankind; that so Thy Church may rejoice in a due supply of true and faithful Pastors, and the bounds of Thy blessed kingdom may be enlarged, through Jesus Christ our Lord. *Amen.*

¶ A Prayer for Missions.

O LORD Jesus Christ, who didst command Thy Holy Apostles, and those who should come after them, to preach the Gospel to every creature; be graciously pleased to bless the efforts of Thy Church to extend Thy name and saving health into all the regions of the world. Make all its members, in their several stations, zealous and diligent in this good work; give them wisdom to discern the best and most proper means to promote it, courage and resolution to pursue it, and, by unity and affection in their consultations, and Thy blessing upon their endeavours, the happiness to effect it: through Jesus Christ our Lord. *Amen.*

BY THE SAME AUTHOR.

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